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MANCHESTER :
Printed for the Chetham Society.
1885.



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THE
Rectors of Manchester,
AND THE
Wardens of the Collegiate Church
OF THAT TOWN.

BY THE LATE
REV. F. R. RAINES, M.A.,
VICE-PRESIDENT OF THE CHETHAM SOCIETY.

PART II.

PRINTED FOR THE CHETHAM SOCIETY.
1885.

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PRINTED BY CHARLES E. SIMMS
MANCHESTER.

and the historian was acquainted with his contemporaries. (*Man-cun.*, pp. 88, 89.) After his removal to Lincoln he became "a great encourager of the Puritanical exercise of prophesying" (Willis' *Cath.*, vol. i. p. 332, and vol. ii. p. 68), but never made any concessions affecting the Apostolicity of the Episcopal Order. Fuller says that "he demeaned himself in both his Sees to his great commendation." (*Worthies*, fo. ed., § Cheshire, p. 175.)

He died at Southoe, in the county of Hunts, April 11, 1608, aged about seventy years, and was privately buried in the Manorial Chapel of that Parish Church, situate about two miles from Buckden. "Guliellm̄s Chaderton divinā Providentiā Lincolnensis Episcopus, sepultus erat duodecimo die Aprilis A.D. 1608." (*Register Book*, 1558–1667.)

There is a portrait of Chaderton engraved in the *History of the Collegiate Church of Manchester* (vol. i. p. 101, 4to., 1830), from which he seems to have been a grave and reflective man. The features are handsome, the nose somewhat long, the beard thin, and the expression pensive and saint-like. He wears a Bishop's robes and a square cap, and holds a small book in his hands. It is not known how the original portrait came into the possession of the publishers, nor where it is at present.

The arms he bore were Quarterly, 1 and 4, *gules* a cross potent crossed, *or*; 2 and 3, *argent*, a Chevron *gules* between three cramping irons (nuthooks?) *sable*. (MS. c. 37, 168, *Coll. Arm.*) This sketch appears to be imperfect, and the same error occurs as in the last Warden's case by placing the Arms of the See on the *sinister* side. His arms are quartered by the Chethams. (Inf. Tho. W. King, Esq., F.S.A., *York Herald*.)

JOHN DEE, the son of Rowland Dee of London, citizen and vintner, gent., sewer to Henry VIII., descended from an ancient family resident at Nantygoes in Radnorshire, was born 13 July, 1527. A short account of his family is given in Meyrick's edition of the *Heraldic Visitations of Wales*, printed for the Welsh MSS. Society, 4to, Llandovery, 1846, vol. i. pp. 167–168.

There is a pedigree of Dee in Vincent's *Collections for Wales* in the College of Arms, deduced from Rhys ap Teodor, King of South Wales, the arms of whom, as generally ascribed to that prince, appear in the first quarter in the arms borne by Dr. Dee. (Inf. Tho. W. King, Esq., *York Herald*.)

He appears to have received the rudiments of his education at London and Chelmsford, and in November, 1542, being then in his sixteenth year, was matriculated at St. John's College, Cambridge. He was nominated Fellow of Trinity College on its first erection by Henry VIII., and appointed under-reader in Greek. He graduated B.A. 1544-5, and M.A. 1548, being distinguished by his attainments in astronomy and Greek. In 1548 he quitted Cambridge and became a resident in the University of Louvain, where he remained until July, 1550, and where he obtained his doctor's degree—being styled "Mr. John Dee, Doctor in the Mathematics." (MS. c. 37, 168, *Coll. Arm.*) Here he was much noticed by the Emperor Charles V., the Dukes of Mantua, Medina-Cœli, and other magnates from various countries, owing to his great fame as a mathematician and astronomer. In 1550 he removed to the University of Rheims, and gave lectures with distinguished applause on Euclid's *Elements*, and he is supposed to have been the first person who introduced public lectures on that study at Cambridge. Having refused many liberal offers of literary support abroad he returned the year following to England, and was patronised by Edward VI. and his Councillors of State, who settled on Dee 100 crowns a year, which he exchanged in 1553 for the rectory of Upton-upon-Severn. He also held the rectory of Long Leadenham, near Grantham, in Lincolnshire, but as he informed Queen Elizabeth that "*cura animarum annexa* did terrifie him to deale with," it is not very probable that he ever resided on either benefice, and owing to an informality he lost them both, after having possessed them nearly thirty years. In the beginning of Queen Mary's reign he was treated with attention, but being accused of plotting against the Queen's life by enchantments was imprisoned as a traitor, and afterwards

examined by Bishop Bonner on religious matters, but having passed the ordeal to the satisfaction of the ruling powers, he was restored to liberty August 19 [29], 1555. And yet Dr. Meric Casaubon in his preface (fol. 1659) to "*A True and faithful Relation of what passed for many years between Dr. John Dee and some Spirits*, tending, had it succeeded, to a general alteration, of most states and kingdoms in the world," attempts to confirm the reality as to the point of spirits, and "shews the several good uses that a sober Christian may make of all."

He was probably introduced to the notice of Queen Elizabeth by Dudley, afterwards Earl of Leicester, and the Queen certainly formed a high opinion of his learning, merits and accomplishments. She even promised to be kinder to him than her brother had been, and Burghley, Hatton, Parker, Grindall, and the whole Court were aware of her Majesty's promises, and yet the poor scholar had no permanent preferment given him. The Queen visited him at his house at Mortlake, in Surrey, and sometimes sent him sums of money. On one occasion she promised him one hundred pounds out of her privy purse, but the money came not. Again and again the Queen saw the starving colossus of learning, and repeated the promise, but it was not until Christmas arrived that she sent him fifty pounds, and he very archly adds, in his narrative intended probably for her Majesty's eye, "what is become of the other fiftie, truly I cannot tell; if her Majesty can, it is sufficient, *satis cito, modo satis bene*, must I say."

In 1571, being dangerously ill at Louvain, the Queen sent over two physicians to attend him, and on his recovery and return to England, he settled at Mortlake, and sedulously applied himself to the study of abstruse sciences. His literary zeal is apparent from a memorial which he had addressed to Queen Mary in 1556 for the recovery and preservation of ancient writings and monuments by a general search throughout the libraries of Europe. The fame of his library, which he had spent forty years in collecting, and which contained nearly 4,000 volumes, the fourth part being written, and the rest printed books, and the whole

valued at the time at 2,000*l.*, attracted the notice of the Queen, who, in 1575, honoured Dee with a visit for the purpose of inspecting it. Many of these costly and almost priceless treasures, as well as his mathematical and mechanical instruments, were scattered and destroyed in 1583 by an ignorant rabble, who taking advantage of Dr. Dee's absence on the Continent, and believing him to be a conjuror and accustomed to exercise the black art, adopted this fatal method of expressing their righteous indignation. It was not until 1581 that Dee commenced his acquaintance with Sir Edward Kelley, *alias* Talbot, who was born in Worcestershire in 1555, and educated at Oxford, and which friendship continued with little interruption until their quarrel and final separation in 1589. Kelley, like the Doctor, had embraced the popular views of astrology and magic, and was under the influence of the grossest delusions. How their superstitions and absurdities could be made by them to agree with the doctrines of Christianity is a marvellous instance of the weakness of human nature and of the folly of human learning. It is hard to suppose that these two men were intentionally deceiving each other, but it is very clear that they were themselves deceived. They assumed a knowledge of the occult sciences which they did not possess, and some of their proceedings appear more like gross blasphemies than the acts of learned and virtuous men. Their views on the subject of marriage might lead to the supposition that the parties were hardly sane, or shamefully vicious and under the influence of fraud. The mysterious incantations, invocations, and superstitious ceremonies enacted in the churchyard of Walton-le-Dale, related to conversations and intercourse with the spiritual essences and departed beings, nor were dead bodies regarded by these philosophers as by the vampires and ghouls of Eastern story, although Dee, flitting about suspiciously at night might have been taken for a resurrectionist, along with Kelley, by the affrighted villagers. Their views appear to have been, if not under the influence of mesmerism, at least under some influence equally deplorable, and there could be nothing religious or divine

in the proceedings to which they were parties.¹ Much difference of opinion has prevailed on the degree of superstition and credulity evinced by Dr. Dee, and it has been alleged that he did not avoid, he merely became tinctured with the popular errors on mysterious influence, the will of the stars, omens, and visions. It ought not, however, to be forgotten that on all learned and scientific subjects he was one of the first men of his age, that he embraced the whole range of the sciences, physical and metaphysical, political and historical, and yet that such was the imperfection of his nature that he was a speculator, a dreamer, and a fanatic. If he merely practised alchemy and astrology because they were then fashionable studies in Europe, and, like Southey, thought that "truth will never do for the multitudes," and that the more nonsense is taught the more certain it is to be received (*Letters*, vol. i. p. 371), he was certainly far behind his contemporary Bacon, and disgraced common sense.

After the most tedious delays and unfulfilled promises of the Queen, after having been assured that he should have the Wardenship of Winchester, the Mastership of St. Cross, the Provostship of Eton, or the Mastership of Sherburne, none of which, when vacant, fell to him, and feeling "the extreme pinch of all manner of want of meat, drink, fewell, clothes," &c., another promise was made him, and a patent granted 8 December, 1594, for the Chancellorship of St. Paul's, *on its avoidance*. (Le Neve, vol. ii. p. 361.) But Dee was growing old, and being pressed by poverty he urgently addressed Archbishop Whitgift, and pleaded his literary and scientific labours as a ground for his advancement, and the good Primate, whose confidence he enjoyed, and by whom his extraordinary powers were appreciated, procured for him "the place, office, and dignity," of Warden of Manchester. The Letters Patent are dated May 27th, 37 Eliz. (1595),

* Kelly pretended to have had a revelation enjoining him and his master to have their wives in common. A covenant was prepared under the pretended direction of the Archangel Raphael, which was formally subscribed by Dee, Kelly, and their wives. (*Romantic Biog. of Eliz.*, vol. i. p. 400.)

he being at that time sixty-eight years of age, and he is therein described as "John Dee, Clerk, Master of Arts," although Dr. Hibbert-Ware has erroneously stated that he was merely a layman, and the first and the last laic who ever held the office of Warden.¹ It is probably true that he had never been employed in any purely ecclesiastical administration. It is provided by the Letters Patent that "if he should be elected to any higher place, school, or to any Ecclesiastical, or higher holy Order, he should still have and receive the profits and emoluments of the said place as Dr. Wolton, or any other preceding Warden had received the same, whether he may be *absent* or *present*." (*Ex archiv. Capit. Mancun.*)

It was not until the 14th February, 1595-6, that Dr. Dee arrived in Manchester, where he was honourably received by many of the leading families, and on the 20th of the same month was installed in the Collegiate Church. (*Hist. Coll. Church*, vol. i. p. 132.)

In Manchester he found many men of moderate talents in literature and art, no men of science except Dr. Cogan, and no philosophers, but a vast body of individuals whom he regarded as bigots, wranglers, and gloomy traders. He did not identify himself with the influential party in the Collegiate Church, probably because he had no fixed religious principles, at least there was no distinctive feature in it. Hollinworth, at least an impartial witness, has given the Warden a high character, which he had received from those who were personally acquainted with him: "he was very sober, just, temperate in his carriage, studious,

¹ Dr. Hibbert-Ware was probably misled by the entries of the Registrar of the Coll. Church. The following occur: "1602, April 12, Tidder, son of John Dee, *Esquier*, Warden," buried. "1602-3, Feb. 1, Margaret, dau. of John Dee, *Gent*," buried. "1604-5, March 23, Mrs. Jane Dee, wyffe to ye Ryghte Wor. John Dee," buried. It seems that a man might be a preacher and even a D.D. at Oxford as recently as the first half of the last century, and yet not be in Holy Orders. John Wesley in his sermon on the Ministry, No. 135, says: "In our own Church persons may be allowed to preach, yea, may be Doctors of Divinity (as was Dr. Allwood when I was a resident there), who are not ordained at all, and consequently have no right to administer the Lord's Supper."

yea, an observer of public and private devotions." (*Mancun.*, p. 100.) And yet he was highly obnoxious to the Fellows of the Colleges who were Puritans, and especially to Mr. Oliver Carter, who resisted some of Dee's changes and alterations in the mode of conducting the services of the Collegiate Church. (Dee's *Diary*, Camden Soc., pp. 59, 62.) A charge was brought against him by the Fellows in the year 1597, and he was presented at the Bishop's Visitation as being "No Preacher," but whether he never preached at all or was considered to be a dull orator is not stated.¹ (*Present. at Chester.*) His exercitations upon essentials and non-essentials were probably distasteful to his clerical associates, who cared little what the Church had taught or had not taught on some moot points. On the 11 September, 1600, the Bishop of Chester, as Visitor of the College, issued a commission addressed to Mr. Holland of Denton, Mr. Gerard, Rector of Stockport, and Mr. Langley, Rector of Prestwich, who cited the Warden before

¹ Dee at first seems to have been ambitious of obtaining fame as a popular preacher (in Manchester) in the Puritanical fashion, and in this he was aided by his pretensions to spiritual intercourse; for in no part of England was there a firmer belief in supernatural agencies, both celestial and infernal, than in the County Palatine of Lancaster. Some of the Fellows of the College did not admire the new school of pulpit eloquence, and particularly the mixed theological and alchemical allusions to the mysterious sun, which by a gross perversion of the Scriptural phrase "the Sun of righteousness with healing in its wings," was pretended to indicate the great secrets of the transmutation, and the universal medicine. The following lampoon on Dee, or one of his imitators and disciples, was circulated about this period:—

"A smooth tongued preacher that did much affect
To be reputed of the purer sect,
Unto those times great praises did afford,
That brought, he said, the sunshine of the word.
The sunshine of the Word, this he extoll'd;
The sunshine of the Word, this still he loll'd.
But I that well observ'd what slender fruits,
Have grown of all their preachings and disputes,
Pray God they bring us not, when all is done,
Out of God's blessing into this warm Sun;
For sure as some of them have us'd the matter,
Their sunshine is but moonshine in the water."

—Dr. Cooke Taylor's *Romantic Biography*, vol. i. p. 409.

them in the Chapter House, and delivered to him the allegations of the Fellows against him, and required him to answer the same before the 18th of that month. The Warden replied to the charges on the spur of the moment, but the Commissioners appear to have preferred written answers. (*Dee's Diary*, p. 63.) Amongst the *gravamina* alleged against Dee were a neglect of preaching, the introduction of an organ, and probably choral services, and a general opposition to the proceedings of Mr. Carter (*Present at Chester*), and it is to be regretted that his views on these points have not been discovered. (*Stanley Papers*, pt. 2, p. 130.)

Dr. Dee was involved in debt and difficulties when he came to Manchester, and was never able to extricate himself from the trammels of poverty. He has recorded that he had been constrained to send parcels of his little furniture of plate to pawn upon usury, and that he did it so often that no more could be sent. After this manner went his wife's jewels of gold, rings, bracelets, chains, and other rarities under the thraldom of the usurer's gripes, until *non plus* was written upon the boxes at home. (*Dee's Autobiogr. Tracts*, Chetham Soc. Miscell., vol. i. p. 35.) At Manchester the same evil existed. On the 6 March, 1602, Henry Chetham of Crumpsall, gent. (Father of THE FOUNDER), mentions in his Will of that date that "Mr. John Dee, Warden of the College of Christ, in Manchester, had borrowed heretofore of Edmund Chetham, deceased (Head Master of the Grammar School in Manchester), xli^l, and for security had delivered six parcels of plate, which, in default of payment, the Testator gave to his sons, Humphrey and Ralph C." (*Lanc. MSS.*, vol. xxiv. p. 333.) Dr. Dee, under such circumstances, was unable to expend much upon his College, and the fabric falling to decay, his successor found the dilapidations an incumbrance which he never overcame. Dr. Dee was a man who, through a long life, was remarkable for his improvidence, characterized by a total ignorance of the world, and possessed of very little common sense.

It has been asked why did Dr. Dee quit Manchester (*Notes and Queries*, I. S. i. 284)? A reply was given by a reference to

Dr. Cooke Taylor's *Romantic Biography of the Age of Elizabeth*. This writer insinuates "that Mathematics were at that time identified with magic, and that Dee's learned labours only served to strengthen the imputation cast upon his character by the Fellows of his College in Manchester." It may here be stated that neither mathematics nor magic had any place in the disputes of the College at Manchester. The Warden's talents and learning seem, from Hollinworth's statement, to have been fully appreciated by his clerical contemporaries, and Dee conciliated his colleagues of the Chapter by refusing, when applied to, to exercise his supposed power over evil spirits in the case of seven persons near Manchester who were believed to labour under demoniacal possession. He also rebuked, with becoming severity, Hartley, an avowed conjuror or wizard, for the exercise of his unlawful art (Hollinworth's *Mancun.*, p. 108); so that the misunderstanding with his colleagues did not originate in their disapproval of his being addicted to the study and practice of magic. Hollinworth says that "he was generally by the common people and by some others, reputed as a conjuror, and thereby was forced often seriously and fervently to apologize for himself." (*Mancun.*, p. 98.) It was doubtless these reports, as well as the hope of better preferment, which led him to present a petition to King James, dated June 6, 1604, requesting to have his conduct judicially investigated; but the monarch, on the mere report that Dee was a conjuror, refused to show him the slightest favour. Indignant at the injurious treatment he continued to receive, he quitted Manchester with his family in the month of November, 1604. It is uncertain whether he renounced the Wardenship at the same time, but he seems to have received no more of its revenues, for during the remainder of his life, which was passed at Mortlake, he suffered severely from the pressure of poverty, and was obliged to part with the larger portion of his library in order to provide means for the support of his family. (Dr. Cooke Taylor, vol. i. p. 412.) Dr. Taylor is supposed to have written on the authority of Dee's MSS., and *Journal* edited by Isaac Casaubon; but

there are statements in the narrative not borne out by facts. If King James refused to show Dr. Dee any favour, it is difficult to account for his being styled, whilst at Manchester, and probably by himself, "he is the King his Mathematitian." (*MS. c. 37, 168*, in *Coll. Arm.*)

Dee had been twice married ; for it is recorded that Queen Elizabeth "visited him, 10 March, 1575, for the purpose of inspecting his library (at Mortlake), but, being informed that his wife had been buried a few hours before, she declined going into the house." (*Compendious Rehearsal*, p. 17; Dr. Cooke Taylor, vol. i, p. 385.) His second wife died in Manchester, being buried at the Collegiate Church on the 23 March, 1604-5, where his vigorous opponent, Mr. Oliver Carter, had been interred three days previously, both deaths being probably owing to the plague, which at that time was committing fearful ravages in the town. Immediately afterwards the Warden quitted Manchester.¹ As his successor first occurs in the year of Dee's death, it seems probable that the office had not been vacated earlier by "the discourser with the spirits." He died in 1608, aged 81 years, and was buried at Mortlake, where no stone marks his grave.

Anthony à-Wood says that he left behind him a numerous posterity both male and female. (*Athen. Oxon.*, vol. iii. 291.)

Elias Ashmole has recorded "from the relation of his grandchild, Mr. Rowland Dee, 17 Febr., 1673-4," that John Dee, the famous mathematician, married, on February 5, 1578, Jane, daughter of . . . Fromond (Dr. Dee says she had "some tymes served the Lady Howard, wife of the Lord Admiral, at Court," *Rehearsal*, p. 44), and sister of . . . Fromond, a seller of tobacco in Southwark, whose wife was . . . Mucko. The issue of Dr. Dee was : 1. Arthur ; 2. Michael, *ob.* 13 July, 1594, in *ortu* ⊖ ; 3. Katharine, born 7 June, 1581, 7h. 30 a.m.; 4, Rowland ; 5. Margaret, born 14 August, 1595, *circa* 4 a meridiem (buried at Manchester, 1 February, 1602-3) ; 6. Theodore (buried at Manchester,

¹ In the *Penny Cyclop.*, Art. John Dee, it is stated he resided at Manchester nine years, but, from some cause not exactly known, he left it in 1604.

12 April, 1602); 7. Frances, *nata* 1 January, 1592, at sun rising; 8, Madinia,¹ born 25 March, 6h. 20s., a meridiem, 1590.

Of these children Ashmole records of Arthur Dee that he was born 13 July, 1579, 4h. 25 a.m. Educated by Camden at Westminster, and afterwards at Oxford, he became a doctor in physic at Norwich. He was the Emperor of Russia's physician, and dwelt in Muscovy eighteen years. Upon his return to England he was sworn Physician in Ordinary to King Charles I. He married Isabella, daughter of Edmund Prestwich of Hulme, near Manchester, Justice of the Peace. She died in Russia. Dr. Arthur Dee died in Norwich about 1650 (September, 1651), and was buried in St. George's Church in that city. He had a son Rowland Dee, who lived eight years with his father in Russia. (Ashmole's MSS.) Sir Thomas Browne was an intimate friend of Dr. Arthur Dee, and to him he affirmed on oath that he had seen projections made by his father and Kelley, and transmutation of pewter dishes and flagons into silver, which they sold to the goldsmiths at Prague. (Dr. Cooke Taylor, vol. i. p. 413.) The wonder is that a man who possessed such a power should have lived and died in the most abject poverty. That Dee was a dupe and Kelley a knave seems to be unquestionable; and with all his learning the former must always be regarded as a mournful instance of the imperfection of human nature.

A catalogue of Dee's works, printed and in MS., is given by Mr. Crossley in the *Autobiographical Tracts of Dr. John Dee*, printed by the Chetham Society (Miscell., vol. i. pp. 73-77), and the number is almost incredible. Some of his MSS. are in the Chetham Library.

Prefixed to Dr. Meric Casaubon's *Relation* is a frontispiece containing the portraits of Dee and Kelley.

See an original letter of Dr. Dee, dated Manchester, May 2, 1597, addressed to the Worshipful Wm. Langley, Rector of

¹ This was the name of the spiritual creature who, on 28 May, 1583, appeared to Dee and Kelley, and entered into a mysterious conversation with them. See Casaubon's *Relation*.

Prestwich, on the boundaries of the Parishes of Manchester and Prestwich. (*Lanc. MSS.*, vol. i., Letters, p. 9.)

RICHARD MURRAY was son of Sir Charles Murray of Cockpool (who died in 1605), and of his wife Margaret, eldest daughter of Hugh, fifth Lord Somerville. The year of his birth is not given. The family had been seated at Cockpool for many generations, and this Richard Murray was created a baronet by King Charles I., and obtained from that monarch a charter of the lands of Cockpool in 1626. (Douglas's *Peerage of Scotland*, Wood's ed., fol. 1824, vol. ii., sub. Annandale.) He was one of the courtiers of James I., and in frequent attendance on his Majesty, along with the Murrays of Elibank (Wood's *Fasti*, i. 315) of Athol, and other Scotch families.

On June 18, 1604, he was presented by the King to the Rectory of Bangor Monachorum, with Worthenbury and Ortomadock, in the county of Flint. (*Cal. State Papers*, Dom. Jac. i, p. 121.)

On the 7th March, 1609, he was appointed by the King to the Wardenship of Manchester, although Mr. Bourne had obtained the grant of the reversion of the office in 1603.

On the 11th March, 1609, the Fellows of Manchester College were required to admit Richard Murray as Warden, notwithstanding former Royal Letters in favour of Mr. Bourne. (*Cal. State Papers*, Dom., pp. 497-8.) He was probably a Presbyterian, and refused to take the oaths prescribed by the Charter of the College, on the ground, according to one authority, that he did not intend to reside, and residence was strictly enforced by the foundation statutes. (Dr. Hibbert-Ware, p. 137.)

On the 12th March, 1609, Archbishop Bancroft wrote to the Earl of Salisbury from Lambeth, that the letter in favour of Murray for the Wardenship instead of Bourne would not be delivered until Murray had given full assurance of his *Conformity*. (*Cal. State Pap.*, Dom., p. 499.) The pliant Scotchman conformed, and resided occasionally in Manchester.

He occurs as Rector of Stockport in the county of Chester,

April 16, 1621 (Piccope's *MS.*, p. 232), but the date of his institution has not been found. [5 April, 1619. *Hist. Cheshire*, vol. iii. p. 800; *East Cheshire*, vol. ii. p. 654.]

He was Dean of St. Burian in Cornwall up to 1637, and was also in the Commission of the Peace for the county of Lancashire. (*ffarington Papers*, p. 10.)

He was especially obnoxious to the Puritans—and not the least so to Mr. Bourne—and received small favours from all the leaders of that party, lay and clerical, in Manchester. One of them has recorded that he was “a great pluralist, and a mighty hunter of other ecclesiastical dignities and benefices” (Hollinworth's *Mancun.*, p. 109). On October 23, 1622, he was brought before the Visitor of his College in consequence of “the Quire or Chancell being farre out of repaires through his defaults.” (Piccope's *MS.*, p. 79.) He enforced rubrical injunctions with great strictness, and on the same day on which he was himself cited before the Visitor, we find “Judeth ffox, and many other parishioners,” brought before the Bishop for “refusing to kneele at the receiving of the Communion,” and that “Robert Leech and several others joyned with those that began to sing the Psalme before the Organes played, and singing in a contrary Tune to the Organes, causing a confusion on the 13 Aug. last, and Thomas Robinson was cited for saying that Ralph Lownde was damned for blowing the Organes.” (*Ibid.* p. 80.)

He appears to have been fond of ceremony and form, and to have exacted somewhat more of honour than the independent spirit of Manchester was disposed to concede, so that he gave great offence by his assumptions, if they did not arouse unmerited prejudice and vulgar contempt. It is mentioned as a proof of his arrogance that he required the Fellows, Chaplains, singing men and choristers, to go before him to church, and that some gentlemen followed after (Hollinworth's *Mancun.*, p. 109), which seems to have been an orderly and decent procession, and one, perhaps, even at that time, generally observed in Cathedral and Collegiate Churches.

There is nothing to prove that the enforcing of this order arose from any undue love of pageantry, or from a feeling of individual ostentation or superiority, but it was merely the revival of a custom which had been discontinued in Manchester Collegiate Church. That it had been observed a little before the Reformation is apparent from its being required in 1524 by Hugh Bexwicke and Joan, his mother, in their "Ordinances" for the schoolmaster and usher of the Grammar School. These pious co-founders enjoin the scholars to go in procession with the master and usher every Wednesday and Friday solemnly before the Warden of the College, or his deputy for the time being, and Fellows of the same, and their successors for ever. (*Hist. Gram. School*, p. 25.) It is not stated, but it is not improbable, that the silver mace or large cross borne before the procession was the origin of the offence.

As another proof of the Warden's arrogance, it has been recorded that he treated the Visitor with marked courtesy. When Bishop Bridgeman was seated in the Warden's stall, Murray demanded his seat, saying, "My Lord, that seat belongs to the Warden." The Bishop appears to have retained possession, and because Murray would not sit below the Visitor he removed from the choir into the body of the church. In the afternoon he came time enough to take his own seat, and so the Bishop was forced to seek another. (*Hollinworth's Mancun.*, p. 110.) His Lordship had surely reason to complain that the Warden was greatly deficient in complaisance in seeking to take precedence of his ecclesiastical superior, and insufferably obstinate in refusing the stall which could only be required for a temporary purpose—for attending church during, as I suspect, some special Visitation, when the character and proceedings of the Warden formed subjects of enquiry. Dr. Murray might be as much opposed to the one act of the Visitor as to the other, and might wish to dislodge him altogether. In excuse for the Warden it may be fairly said that the Bishop had knowingly monopolised the Warden's stall; there was a bad feeling between them, but different manners

might have been looked for in a courtier. His bold independence ought not, perhaps, to have been attributed to over weening pride, as he merely claimed an official right, although he was not, it is obvious, at that time “clothed with the ornament of a meek and quiet spirit.” It was thought that in this instance pride went before destruction, and a haughty spirit before the Warden’s fall, although it may not be forgotten that the Bishop’s fall was hard at hand.

He is said by his contemporary, who evidently bore him no goodwill, that whilst in Manchester he lived in great style and was hospitable and generous (Hollinworth’s *Mancun.*, p. 109); and yet the same historian records of him that when he travelled he lived obscurely, lodging rarely in the best inns, or two journeys together in the same inn (*ibid.* p. 109), by which it is insinuated that the Warden did not either discharge his bills, or that he was not, from his previous bearings a welcome guest a second time. It is just possible that he may not have liked either the cookery or comforts, or inn reckonings of his Bardolphs, and it was a great age for travellers quarrelling with their hosts; but it does not appear that the hotel keepers ever seized his horse or brought him before the magistrate. It was merrily asked, however, *Quid interest inter Scotum et Sotum?* so that at that time some persons looked upon the *Scot* as a *sot*, and Dr. Murray was clearly very inferior in all attainments to his countryman Johannes Erigena, alias *Scotus*. There is a jest, characteristic of the King, recorded by Hollinworth to have been uttered by his royal patron on Murray’s preaching before him from *Rom.* i. 16, “I am not ashamed of the gospel of Christ.” On seeing the preacher after the sermon, the King is said to have exclaimed; “by my soul, mon, if thou art not ashamed of the gospel of Christ, the gospel of Christ may weel be ashamed of thee!” (Edwards’s *Manch. Worthies*, p. 12.) He is said to have preached only twice in Manchester, which is both a proof of his non-residence and also of his unpopularity.

Numerous abuses were the inevitable consequence under such

a head. Leases of the Collegiate possessions were made on most unequal terms, and the revenues frittered away. On the 22nd June, 10 Car. (1634), the King issued his Letters to the Warden and Fellows of Manchester, and probably to other similar corporations, complaining that there had not been a greater inconvenience in latter times than the converting of leases of twenty-one years into *Life Leases*, whereby Deans and Chapters put great fines into their purses to enrich themselves, their wives and children, and to leave their successors of what desert soever to the King and the Church, destitute of the means which ought to help them, and if such a state continued (it was argued), scarcely any of them would be able to live and keep house according to their place and calling. Although the Statute allowed of leases for twenty-one years or for life, the practical difference was found to be great in Church leases, where men were commonly advanced in years before they came to those places; the King therefore commanded Deans and Canons, on peril of his utmost displeasure, not to let any lease on lives, but, if opportunity offered, to reduce such leases as were for lives into years. And no Bishop or Dean, after being nominated to a better Bishopric or Deanery, to renew any lease at all, "having observed that at such times of remove many men care not what or how they let to the prejudice of the Church and their successors." (*Ex chart. Coll.*)

A tolerably fair lease of the tithes was, however, made on the 16 Nov., 1631, to Humfrey Chetham of Clayton, Esq., by "the Reverend and Right Wors^{ll} Richard Murrey, Doctor of Divinitie and Warden of the Colledge of Christ in Manchester, founded by Queen Elizabeth of pious memorie." He is not united with the Chapter or Fellows, and it admits of question how far Chetham was justified in taking a lease from the Warden only. The whole of the tithes of corn and grain of Hulme, near Stockport, and Hulmes Moor, Levenshulme, Street-house lane, Cleyton, Failsworth, Droylsden, Blakley, and Blakley fields, Ancoats, Bexwick, Cleydon, Hopwood, Cleyden, Denton, Haughton, Kersal, Burnedge, Broughton, Chetham, Harpurhey, Tetlow, With-

ington, Didsbury, Manchester, Salford, Birch, Holt, Birch hall houses, Fallowfield, Rusholme, Slade, Kirdmanshulme, Chorlton Place, Grindlow, Chollerton, Collyhurst, Gorton, Mosside, Hulme, near Manchester, Highfields, and Ordsall, all in the Parish of Manchester. And all other tythes of Manchester lately taken and enjoyed by Adam Smith, Robert Baguley, Tho. Andrew, Laur: Owen, and Roger Bowring, were conveyed to Chetham for five years for the sum of 300*l.* per annum, payable at three terms, 100*l.* each term. The lease and payment to be voided in case of any disturbance, eviction, or expulsion within the said term. This lease is signed by RIC. MURRAY, who used an heraldic seal, but the charge is effaced. The witnesses were Chetham's friends Calvin Rothwell and Gerard Simkin, Mr. Dawson's clerk.

Proceedings at this time had been instituted against Warden Murray in the High Commission Court, and he was charged with grave offences and misdemeanours. It must have been a painful act of duty on the part of Mr. Johnson, a learned and disinterested Fellow, to be one of the prosecutors of his Ecclesiastical superior, who, however, deserved nothing at his hands. The Warden questioned the legality of Johnson's appointment to his Fellowship, which led the latter to write from London (May 1, 1634) to Humphrey Chetham : “ Thus much our friends may knowe that as Mr. Warden hath ben soly versant in this worke of making mee noe Fellowe, hee hath had lesse successe then hee maliciously strove for, together with his brethren in iniquitie. And in lue of my punishment I have thus much allowed mee and commended also by his Grace of Cant, that if hee say I am noe Fellowe, I must saye hee is noe Warden—if hee protests against mee that I am noe ffellowe, I must protest hee is noe Warden ; if hee enroll and make it a publick act that I am noe ffellowe, I must enroll it and make a publicke act that hee is noe Warden : and where as wee were six tymes before y^e Lords before we could bringe him to make Charles Leigh Receiver for the College under y^e Chapter Seale, that is at length effected and I thinke hee will call on him for his arreares and certifie.” (*Ex archiv., Chetham Libr.*)

And yet he could, when occasion required, defend the rights of the Church and vindicate her claims. A singular lease of eight acres of land in Clayton Park had been granted by Warden Collier and the Fellows Nov. 12 (24 Hen. VIII.), to Sir John Byron for fifty years. Before the expiration of the term the lease had been forgotten, and the Clayton estate was sold to George and Humphrey Chetham, Esqrs., who entered upon the whole without distinguishing the Ecclesiastical portion. This seems to have come to the knowledge of Warden Murray. He put forward the claims of the Chapter, and on the 3rd Nov., 1625, commanded Robert Baguley, under a warrant of attorney, sealed with the common seal of the Collegiate body, to enter Clayton Park, and to make a lawful seizin of "the Eyes" and "the Fern hill," the parcels of land belonging to the College, and within their Manor of Newton, and unlawfully withheld from the same by Mr. Chetham. The Warden seems to have rendered himself obnoxious to Mr. Chetham by these proceedings, but he did not recover the land. When the plunder of the College on a larger scale took place a few years afterwards, a layman, who had purchased the Manor of Newton of the robbers, instituted legal proceedings against Humphrey Chetham, and embittered his last moments by a charge of fraud and wrong, but it does not appear that he was more successful than Warden Murray.

On the 15 January, 1635, Richard Murray, D.D., was presented for not residing upon the Rectory of Stockport, and for not repairing the Chancel of his Church (Piccopic's *MS.*, p. 18), and at the same time articles were filed against the Warden and Fellows of Manchester "for suffering the roofs of the Quire to go to ruin, and to be in great danger of falling." (*Ibid.*, p. 86.) The allegations were probably established, and the result seems to have been an appeal to the High Commission Court, chiefly at the instigation of Humphrey Chetham, Esq. It is evident that the choir had become ruinous for want of Chapter funds to repair it, and sometimes vacancies in the College were not supplied owing to the funds being exhausted, although in one

statement it is said that "Dr. Murray, a Scotchman, suffered the Fellowships and other places to lye voyd, and in the mean time received the profitts of those places himself." (Assheton's *M.S. Acct. of Wardens.*) A petition complaining of these grievances had been presented to the King, who referred the examination of it to certain Ecclesiastical Commissioners, who gave their verdict that "the greater part of the revenues of the College were by certain men with-holden and wrongfully usurped" (Dr. Hibbert-Ware's *Hist.*, p. 150), but they did not pronounce who were the recipients, nor how the defalcations had risen. The legally resident Fellows considered that an imputation was cast upon them by this verdict, and they urged the suit against the Warden in the High Commission Court. Mr. Bordman and Mr. Johnson, the two Fellows, appear to have been most laudably active in prosecuting the suit against Murray, and had they not been assisted by the advice and pecuniary aid of Humphrey Chetham, they would have failed in securing the rights of the College against the frauds and treacheries of the unscrupulous Warden. An attempt was made by him, in conjunction with Shawe, one of the Fellows, to undermine the influence of the upright Johnson by fixing upon him the stigma of *Puritanism*, but Archbishop Laud eventually discovered the *animus* of Johnson's adversaries, and the blow fell with great force upon them. On the 16 July, 1635, Johnson writes from London to Humphrey Chetham about a new Charter of the College, and adds: "God knoweth what charges I shall recover, for certeyne none from the Warden, hee will lye in Prison till hee stinks before hee will paye the Officers of y^e Court, and y^e Prison-keeper intreates God hee may bee ridd of him for he can get nothinge for his paynes and keepinge of him." (*Ex archiv.*, Chetham Libr.) On the 23 July, Johnson writes: "You heare reportes y^t y^e Warden will come in again. I thinke it all most as unlikly as for a man if hee should with y^e Devill have been cast into Hell to come to Heaven againe; it is most unlikly, I will not say impossible." (*Ibid.*) And he writes again (July 1, 1635): "I have heere sent

you down y^e Decree of the Courte (by which Dr. Murray was excommunicated, deprived of his Wardenship, fined 2000*l.*, condemned in expenses and costs of suit and committed to the Gate House). . . . Wherein you may be pleased to learn what was done, but whether any of this will stand except the Deprivation God knoweth, neither had that ever been done whilst the world had stode had me [my] paynes and charges and friends also been the Greater." Before the conclusion of the same letter he writes : "The Warden's excommunication is taken off already, the mitigation of his Fine is reserved to the next Court day. I think it will be taken all, or for the most part all, off: we are like to have noe parte thereof." (*Ibid.*) Severe as the sentence was it was clearly merited, and Warden Murray's deprivation and expulsion afforded great satisfaction to the real friends of the College. Dr. Hibbert-Ware, by a singular ignorance of the facts of the case, transforms the deprivation into the "*retirement of Dr. Murray*" (*Hist. Coll. Ch.*, pp. 148, 151, 391); but the real character of the retirement is nowhere stated. (Edwards's *Manchester Worthies*, p. 13.) The shameful unfitness and gross corruption of Murray ended in the dissolution of the College and a new Charter of Foundation (*ib.*, p. 14), although the legal ground of his deprivation was that he had never taken the oaths required by the Statute, and had consequently not been Warden at all. The leases granted by him were declared to be void.

Dr. H.-Ware records that he ceased to be Warden in 1636, having held the dignity twenty-eight years (*Hist. Coll. Ch.*, p. 136), which is incorrect, as his appointment only dated from 1609, nor does it appear that he was ever knighted. (*Ibid.*)

He survived the loss of his Manchester preferment a short time only, for, dying in 1637, he was succeeded in the Deanery of St. Burian by another Scotchman, the learned Dr. Creyghton, afterwards Bishop of Bath and Wells (Wood's *Fasti*, vol. i. 444); although it was not until the 30 May, 1638, that a caveat was entered at Chester against the probate of the Will of "the Rev. Sir Richard Murray, Baronet, late Warden or Master of the

Collegiate and Parish Church of Manchester, and Rector of the Parish Church of Stockport, deceased," by the Earl of Annandale. (*Acct. Book Cestr.*) According to Douglas (*Peerage of Scotland*), John, Earl of Annandale, succeeded his brother Sir Richard Murray, in the old family estates of Cockpool, and was created Viscount Annand and Lord Murray of Lochmaben, by King James VI., and Earl of Annandale, 13 March, 1624-5. He died in 1640, and the earldom became extinct on the death of his son James, the second earl, in 1658. The ex-Warden probably died intestate and without lawful issue (in a letter of Richard Johnson's, dated July 1, 1634, it is hinted that he had illegitimate issue), as on the 13th of Dec., 1638, administration of his goods was granted by the Bishop of Chester to Mungo Murray, Esq., his next-of-kin ("Mungoni Murray armigero viri prox. consanguin"), but the degree of relationship is not given. Whatever his connexion was with the Warden, Mungo Murray attended upon King Charles II. in his exile, and dying at Antwerp, was buried at midnight, in a poor cloister there, by Dr. George Morley, an exile for his loyalty, at which service his kinsman, the Earl of Dysart, was present. (Wood's *Fasti*, vol. i. 444.)

The Rev. George Murray, B.D., Rector of Bury, in the county of Lancaster, is stated by Mr. Palmer of Manchester, and the Rev. G. J. Piccope, to have been brother of the Warden, and probably was, although his name is omitted in the pedigree of the family in Douglas's *Peerage* (Wood's edit., 1824), and the Scotch baronetages are worthless. On the death of Mr. Hugh Whatmough, Rector of Bury (buried there 21 Aug., 1622, *Regr. Bk.*; see Nicholas Assheton's *Journal*, p. 6), a caveat was entered in the Bishop of Chester's Court by the Rev. William Murray of Westminster, in the county of Middlesex, clerk, that no clerk should be admitted to the vacant rectory without the title being examined of George Murray of Lathom, clerk, tutor to the Honble. James, Lord Strange (*Act. Book*); and on subscribing the *Act. Book* on his institution to the Rectory of Bury, he is styled "S. T. B., of the King's Coll., Cambridge." In 1623 he became

Prebendary of Bishopshill in Lichfield Cathedral, which he quitted for Eccleshill in the same year. (*Le Neve Hardy*, vol. i. pp. 590, 602.) On the 15 Aug., 1627, he was nominated an Ecclesiastical Commissioner for the North, being invested with large and oppressive powers. (*Bridgeman's Leiger Cestr.*) His name does not occur in any of the Parish Books of Bury, so that he was probably *non-resident*; although having married Rachel daughter of he had issue two daughters: 1. Elizabeth Murray, who married Laurence Rawsthorne of Newall, Esq.; and their daughter Rachel, born 23 Sep., 1646 (*Lanc. MSS.*, vol. xii. Rawsthorne), married Thomas son of John Bradshaw of Bradshaw, Esq., whose daughter Rachel became the third wife of Thomas Holden of Todd Hall, near Haslingden, Esq., from whom descends the Rev. G. J. Piccope. 2. Dorothy. This second daughter married Thomas, son and heir of John Clayton of Little Harwood, near Blackburn, Esq. (See *Ped.*) In the nuncupative Will of George Murray, he mentions his nieces Frances and Elizabeth Rothwell, and his wife Rachel Murray. He died in 1633, having been Domestic Chaplain to William Earl of Derby.

“James Murray of Scotland” married Jane, daughter and child of Edward Rawsthorne of Newhall, Esq. (*Lanc. MSS.*, vol. xii.)

RICHARD HEYRICK, first cousin to Robert Herrick the poet, and third son of Sir William Heyrick of Beaumanor,¹ in the county of Leicester, Knt., was born in London, of which city his father was an alderman and goldsmith, on the 9th day of September, 1600.² He was educated at Merchant Taylors' School (admitted

¹ The grandparents of Warden Heyrick were remarkable persons as appears by their monument in S. Martin's Church, Leicester: “Here lys the Body of John Heyrick of this Parish who dyed in 1589 aged 76 years, who lived with his wyfe Mary, in one house full 62 years, and had yssue by her 5 sons and 7 daughters and all that tyme never buried man woman nor chyld tho' they were sometimes 20 in houshold. The sayd Mary lived to 97 years and dyed in 1611. She dyd see before her departure of her chyldren and chyldrens chyldren and their chyldren to the number of 142.”

² The date of his birth is given 25 May, 1600, in *Merchant Taylors' School Register*, vol. i. p. 79.—ED.

1613-14), and in 1617 became a Commoner of St. John's College, Oxford, B.A. 1619, and M.A. 1622. The date of his B.D. degree is not given. He was elected Fellow of All Soul's College in 1624 by special recommendation of the King. About this time he took Holy Orders. On 9 June, 1626, he was instituted to the Rectory of North Repps in the county of Norfolk.¹

The following letter is without date, but probably refers to the tithe of North Repps. It is indorsed by Sir William Heyrick "My sonne Richard's Letter to Rawlins."

THOMAS RAWLINS,

Y^e brother Haines hath taken a longe and troublesome journey to desire to be released; you promisde me at London to refer all differences to two different men and that my brother Heyricke shoulde umpire; I haue l'res frō' them y^t you will not meet for any agrement; you knowe ther is 2^{li} 10^s behinde of y^r last yeares rent, this yeare yo^r brother Haines hath meddled wth nothing, I must therefore expect y^r rent frō' you; my desire is once more that you will refer all differences, w^{ch} if you shal denye be sure I wil endeavor to take w^t advantage I can, but I hope otherwise, soe I rest

RICH: HEYRICKE.

Your brother sayth y^t tith is now at a certainetye, he hath left y^e gatheringe of it this yeare unto you. It is but equall and just that you shoulde y^e next yeaere leauie it to him, soe he is content peaceably to continue his terme; if neither this nor the other, to refer it to 2 men, you will yeald unto him, the whole burthen will fall heavy upō you.²

Charles I. granted the reversion of the Wardenship of Manchester to Sir William Heyrick for his son in consideration of 8000*l.* which, as one of the Tellers of the Exchequer to James I., Sir William had advanced for the use of the King, and for which a pension was promised but never received; and yet a Docquet was granted at Greenwich, Jan. 16, 1604, to pay 8723*l.* 9*s.* 7½*d.* to John Spilman and Wm. Heyrick for jewels, &c. (*Domestic State Papers*, Jac. I. p. 119.) The Wardenship, according to Dr.

¹ He was succeeded in this living by the Rev. Edward Worsley, M.A., brother of General Charles Worsley of Platt Hall. This Rector's portrait is at Platt Hall. 1851.

² *Beamanor Evid.*, communicated by John G. Nichols, Esq., 1860.

Hibbert-Ware, was valued at this time at about 700*l.* a year (*Hist. Coll. Ch. Manch.*, p. 141), and the Letters Patent for the reversion are said to be dated 14 Nov., 1626. This statement about the worth of the office must be greatly exaggerated, as in the charter of 1635 the Warden's "stipend" was estimated at 70*l.* a year, although it was then less, and the small endowment accounts for the diminutive fines for absence. (See *Charter*.) It is very doubtful whether the place was worth half of this small sum, as on the 15 July, 1628, the Chapter record that "the members got little or nothing in the way of salary up to last Michaelmas except the tithes, and fixed their salaries to become due at Michaelmas next ensuing and so on for the future." (*Coll. Reg.*, vol. i.)

Mr. Heyrick appears to have been connected with Manchester for some time before he succeeded to the Wardenship, but what situation he filled in the Church, if any, is doubtful.

The following letter addressed by Mr. Thomas Lancashire from Manchester, 4 March, 1632, to Lady Heyrick, the Warden's mother, shows that difficulties were experienced regarding the Wardenship :

Madam

I wrift unto you a 3 weeke since what I hard tuching our Warden of Manchester and since I heard hee dounts not to come off easly and that most of the Gentry and of the towne and many of the parish had Petitioned to ye Kinge's maigesty in ye behalff of the deffects in the Colledg, att which M^r. Warden is ill pleased and threatens sore to questyon thos had so donn altho hee can doe them no harme if hee would. Hee hath its sayd great freinds and may ye better come off. Howsoever it bee I thought good to signeff what I formerly hard praying now your ladyshipp to keep the sayd letter in secrett mind altho its no matter, yet my desire is so and what's donn I shall certfyf you as longe about him, and if you sent yr^r letter away to ye gent. your sonn^r my desire is yt hee make no report of what I wrift as I trust hee will not but if hee may make any use theerof to himself in case the bussiness

¹ Richard Heyrick, afterwards Warden.

so require, y^t was my intent only ; and so, praying your ladyshipp to let mee hear from you by this carrier, who comes by Luckborow (Loughborough) and Mounswell back from London at his retorne, his name is Mee, I rest, and comitt your ladyshipp to y^e protexion of y^e Almighty

Your in all due maner,

THOMAS LANCASHIRE.

Manchester the 4th of March, 1632.

M^r. Warden hath petishond agaynst y^e fellows since, and as I hear y^e first day of hearing is put of to a longer day.

Addressed, To the Right Wors^{pp}ll lady the lady Herrik att Bumanor this l're d'd in lestershire.¹

In the year 1635, notwithstanding the *Letters Patent* and the Royal grant, Heyrick seemed likely to be superseded in the office of Warden, and the following “*Draft of Petition for the Wardenship of Manchester*,” preserved amongst the family papers, was presented “To the Kings most excellent Mat^{ie},” as “the humble Petic’on of Richard Heyrick, Clerke.”

Most humbly sheweth that whereas yo^r Mat^{ies} petition^s ffather Sir Will’m Herick kt. being servant vnto yo^r Mat^{ies} ffather of famous memory had a debte of 362^{l*i*} and other som’es owing vnto him from his sayd late Mat^{ie}. And did appointe the same vnto yo^r petition^r beinge a younger sonne for his porc’ion. It hath pleased yo^r Mat^{ie} in yo^r gracious remembrance of the service of yo^r petition^r ffather vnto yo^r Mat^{ies} Royall ffather and for a p’vision of mayntenance for yo^r petition^r instead of the said intended porc’ion att the humble suite of S^r Humphrye Maye kt late Chancello^r of yo^r Mat^{ies} Dutchy yo^r petitioners Uncle to graunt vnder yo^r Highnes greate seale of England to yo^r petition^r the Wardenship of y^e pp’etuall Colledge of Christe in Manchester when next it should come into yo^r Mat^s hands and disposinge Yo^r petition^r humbly

¹ *Beamanor Evid.*, communicated by J. G. Nichols, Esq., F.S.A., 1860. The Lancashires were a respectable family in Manchester, and connected by marriage with the Heyricks. The Rev. James Lancashire of Manchester, married, 1 July, 1628, Dorothy, daughter of Sir Wm. Herrick and sister of the future Warden; Oct. 16, 1639, “Martha, dau. of Mr. James Lancashire, Clerk,” was bap. at the Coll. Church, Manchester. (*Regr. Bk.*) On the 19 Oct., 1652, Mr. John Fogg, Minister of the Word of God, and Elizabeth Lancashire of Manchester, were married at the Coll. Church. (*Regr. Bk.*)

sheweth the place *being* now void by the deprivation of Doctor Murrey late Warden *Yor petition^r can^t ot enjoye the fruite of yor Mat^s graunte by reason yor Mat^s intends new founde the said Colledge as yor petition^r is advised by the Lord Archbischopp of Canty his grace¹* Yor humble petition^r and most loyall subiecte most humbly submitteth himself to yor Mat^s most princely grace most humbly prayinge y^t yor petition^r may enjoy the benefitt of yo^r Mat^s Royall graunte according to the effect and purport thereof and accordinge to yor Mat^s most gracious intenc^{tions} in such man^er as shall seeme best in yor princely wisdome And yor petition^r shall accordinge to his bounden duty daily pray for yor Mat^s longe life and happy raigne.²

The petition was not disregarded, and in the new Charter of the College, granted by the King in 1635, he is named Warden. In the same Charter it is recited that the College, from the time of Philip and Mary, had sustained great loss by the continual non-residence of the Wardens, and by the duties not having been performed by them. A provision is therefore made that the Warden for the future shall live in the town or parish of Manchester, and that a residence house shall be provided for him.³ On the 19 Dec., 1638, an order was made by the Chapter "about the Warden's house," from which it appears that he, unlike his predecessors, took up his residence in Manchester, and continued there even after the troubles of the Church came. (*Coll. Reg.*, vol. i.)

He found a strong Presbyterian party in Manchester, and he fell in with the popular sect, although more favourable to the articles and liturgy of the Church of England than his colleagues, being, apparently, like Lord Falkland, "a vehement assailant of the Bishop whilst a vehement supporter of the Church." (Forster's *Essays*, vol. i. p. 270.)

It is said, perhaps on insufficient authority, that in 1641 the Chapter House was broken open by Col. Birch of Birch, a parish-

¹ The pen is run through the words in italics.

² Indorsed "Wardenshipp 1635." *Baumanor Evid.*, Aug., 1860.

³ "25 July, 1636, the Chapter appoint houses for the Warden and Fellows in Deansgate in lieu of their College house taken away." (*Coll. Reg.*, vol. i.)

ioneer, that all the books and papers were taken to London, that the Fellows were dispersed, and that the Warden (Heyrick) alone remained in Manchester. (Note in the *Coll. Reg.*, extracted by Rev. Canon Wray, Jan., 1835.)

All was anarchy and miserable confusion both in the church and town, and the teachings of those who had opposed their bishops, who had reviled their brethren in the ministry, and who had violated the unity of the Church, now bore bitter fruit. The men who had confessed God's holy name neither agreed in the truth of his holy word nor lived in unity or godly love. These rash men blamed the church for not supplying their wants and solving their difficulties, while it is too clear to admit of doubt that they themselves were chiefly to blame, for they recklessly violated the Apostolic rules, and rejected the injunctions of their own Church. Heyrick was an amiable man, who wished to arrive at *perfection*, forgetting that, whilst language is the expression of belief, such is an impracticable attainment. It may be stated that, upon the whole, he received what was generally sound in doctrine, and that he made Baxter's *Christian Directory* his model of argumentative theology and casuistry, and the very atmosphere of his pulpit ministrations. His sermons are not original, but they are vigorous and declamatory. He hazarded, for over refinement and nice distinctions, those points and doctrinal views which were opposed to his own, and was not a very charitable opponent. At first he was a moderate Episcopalian; he then became, perhaps from the force of circumstances, a Presbyterian; but on the turn of the tide maintained his original principles.

On the 23 April, 1642, he, with Mr. Charles Herle, Rector of Winwick, was approved of by the parliament to be the two divines for Lancashire, to be consulted with about church matters; [and on 9th October, 1643, they were two of the ministers to decide on the orthodoxy and maintenance of Lancashire ministers. (*Journals*, vol. iii. p. 270)]. (Wood's *Athen.*, iii. 781.) These two popular men fearlessly denounced from the pulpit all Romanists and Episcopilians, in a strain of bitter

prejudice and vindictive sarcasm, which must have been distressing to all charitable members of the English Church, although few, unhappily, existed in Manchester. The Puritans and the Papists were the rival factions, and a constant warfare was kept up between them. Heyrick seceded more and more from the Church, as the storm proceeded in its fierce career, and at length he showed that he had no sympathy whatever, even with the more moderate views of Laud and Wren, or with Montague and Mainwaring ; and the mild and tolerant virtues of his own diocesan, Bridgeman, was entirely disregarded. And yet, though at this time opposed to Episcopacy, he seems to have been favourable to the ancient scriptural liturgy of the Church. He never, at any time, denounced monarchy, although many of those with whom he acted felt with Denham :

I wóuld not Monarchy destroy
But as th' only means to enjoy
The ruin of the *Church*.

On the 10 Jan., 1645-6, Laud's life and labours ended on the scaffold, and a few weeks afterwards Heyrick succeeded in having the Presbyterian system established in Manchester and throughout Lancashire. The county was formed, by an order of the Parliament, into an Ecclesiastical District. Heyrick published *The Harmonious Consent of the Ministers of the Province within the County Palatine of Lancaster, with their Reverend Brethren the Ministers of the Province of London in their late Testimonie to the Trueth of Jesus Christ, and to our Solemn League and Covenant: as also Against the Errours, Heresies, and Blasphemies of these Times, and the Toleration of them.* London, 1648, 4to. (See abstract in Dr. Hibbert-Ware, vol. i. p. 395.) It was subscribed by Heyrick ("Warden of Christ-Colledeg") and his colleagues on 3 March, 1647-8.

Heyrick and Hollinworth acted as moderators of the Lancashire Synod, and a full account of the harsh and irregular proceedings of the second classis has been left in a *MS.* in the Chetham Library. It must be admitted that the diligence and

care of Heyrick, and his anxiety to provide useful and pious ministers, are very conspicuous.

As regards the Collegiate Church, Heyrick, Hollinworth, and Walker, were appointed the three ministers or incumbents, and all the rest of the clergy were deprived, dismissed, or suspended, and their revenues sequestered.

Walker states that on the 5 Nov., 1649, the College chest was broken open by a mob of soldiers, and the deeds and writings of the College seized and sent to London, where they afterwards perished in the great fire. (*Sufferings of the Clergy*, pt. ii. p. 88.) Such has been the tradition to the present day, and Canon Wray supposed that there had been two attacks made upon the Chapter house, one in 1641, and the other in 1649; but upon a careful examination of the Collegiate Records in 1840, these documents are supposed to be still in the safe custody of the Chapter, and that if they had been seized in Heyrick's time and sent to London, they had also been afterwards returned to their proper repository. On the 3 June, 1672, "all the *ancient Charters of Foundation* were remaining in the Chapter House." (*Coll. Reg.*, vol. i.)

The power of the Presbyterian body was short-lived, and Heyrick found himself surrounded by Independents who had neither sympathy with him nor any toleration for his opinions. They appear, however, to have respected him personally, and in the year 1650, when the heads of the party recommended that all ministers of religion should be paid out of the public treasury, and that all the property of the English Church should be seized and secularised by the Government, Heyrick had a pension of 100*l.* a year assigned to him, and the other Clergy of the Collegiate Church an annual stipend of 80*l.* each.

Heyrick's loyalty to the Monarch was always consistently maintained, and he could not, therefore, be looked upon with favour by the Independents, whose Republican *political* principles agreed so well with their *religious* platform. On the 15 April, 1647, Mr. Heyrick the Warden, Mr. Edward Woolmer,

Minister of Flixton, Mr. John Harrison, Mr. Wm. Walker, and Mr. Tobie Furness, met together, when it was proposed to exchange Government and rule *without a King*. Against this proposition Mr. Heyrick strongly protested. He was a Presbyterian and loyal, and repudiated the growing power and principles of the Independents. In 1651 Heyrick was arrested on a charge of hostility and disaffection to the Government in consequence of his having been implicated in Love's plot for the restoration of Charles II. Heyrick was conveyed to London and imprisoned, and the leading Presbyterians in Lancashire were shortly afterwards arrested on a similar charge, amongst whom were Richard Hollinworth, Heyrick's intimate friend and colleague, Mr. Thomas Case, a frequent visitor to his wife's relatives, the Mosleys of Ancoats, Captain Hugh Massey, brother of Major General Edward Massey, and others. These were all parties in the same affair, but Christopher Love and another were the only ministers executed by the Oliverian government. (See *Life of C. Love*, p. 122; Brook's *Lives of the Puritans*, vol. iii. p. 122; Wood's *Athenæ Oxon.*, iii. 285.)

Heyrick narrowly escaped the fate of his friend Love and the loyal Earl of Derby; but his high principles, well recognized zeal and piety, and, perhaps, his influential friends, prevailed, and his life was spared. His active and powerful friend with Cromwell was Lord Delamere, and through the representations of this noble person, he, and the rest of the Lancashire malcontents of the Presbyterian party, were pardoned for life and estate, and freed from imprisonment and sequestration. (Wood's *Athen. Ox.*, iii. 285.

But the time was fast approaching when the old English feeling was to be restored, and law, order, and religion again enthroned in the kingdom. Rival factions had too long harassed and impoverished the people, and abused and distracted the whole nation.

If neither Milton nor Bunyan, the only original characters of the Protectorate, had made the discovery, men of singular zeal

and remarkable prudence, like Heyrick and Delamere, had discovered that there was almost as much danger in entirely despising Church authority, as in exalting it beyond the limits of Holy Scripture and primitive usage, and that a republican form of Civil Government was too arbitrary and intolerant for a nation which had been under the sway of a limited monarchy and an Apostolic Church, although the precise limits of neither were fully settled until towards the close of the century.

Heyrick, it is beyond doubt, quietly embraced the revived opinions, and saw that the restoration of the king and the Church was an event not very remote. In language the most enthusiastic and glowing he hailed the great event, and justified his conduct by avowing that through the most stormy times he had always supported the monarchy, and advocated a liturgical form of worship, although not zealous for Episcopacy.¹

At the restoration he had attained the age of three-score years, and refused all offers of promotion, resolving to remain amongst his many friends in Manchester. An attempt was made to withhold from him the Wardenship, but through his friend the Earl of Manchester, then Lord Chamberlain, he secured it. He regarded it in the light of private property, and as a return for a Treasury debt, or in other words, as a dignity which he had purchased of the crown. He was allowed to maintain his position in the college, although in 1662 he refused to comply with the Act of Uniformity; and not interfering with political matters, and moderating his religious tenets, he held the office of Warden until his death. On the 20 August, 1663, 15 Car. II., Warden Heyrick was associated with the Rt. Hon. George Lord Delamere, Sir Edward Mosley of Houghend, Bart., Sir Raphe Assheton of Middleton, Bart., Sir Cecil Trafford of Trafford, Knt., Edmund Trafford of Trafford, Esq., his son and heir apparent, Ralph Bridoke of Gray's Inn, D.D., and five other feoffees of the Free

¹ It was probably in reference to his long advocacy of Presbyterianism that his friend Case recorded : “Infelices sui seculi errores non effugit modò sed et strenuè fugavit.”

School of and in Manchester; but it is noticeable that he himself was not recognized as a feoffee, nor invested with authority, although by the foundation deed the visitor of the school, and as well able to superintend its welfare, and promote the founder's objects, as, at least, some of the older trustees who, like himself, had been Presbyterians. (*Lanc. MSS.*, Trafford, vol. xxv. p. 171.) During this time he was not an inactive member of the Chapter. In 1664 votes were passed by that corporation "for repairing the Roof of the Chancell"; the powers of the visitor were questioned, and the rights of the Chapter vindicated against the Episcopalian invasion of them; the King's mandate was humbly obeyed, although directly interfering with the privileges of the Chapter as secured by the Royal Charter (*Coll. Reg.*, vol. i.); and in other respects the Warden vindicated and maintained, as far as he was able, the assailed rights and privileges of his Church. He had now become more cautious, perhaps more tolerant, and certainly wiser, from the persecutions which his own party had inflicted on others, and afterwards were called themselves to endure. This is seen in his personal attachment and confidential intercourse with Angier of Denton (see his *MS. Diary*), and Newcome, long after the latter had lost his position in the Collegiate Church. (See Newcome's *Autobiogr.*, p. 146.)

Dr. Hibbert-Ware has drawn Heyrick's character favourably, and apparently he merited the eulogy. He is said to have been regardless of preferment, which he never sought, and even declined when it fell in his way, and it is also said that he held no preferment except his Wardenship. Antony à-Wood has, however, recorded that Mr. Heyrick was the Rector of Thornton-super-Moras, near Chester, a benefice at that time in the gift of the Delamere family, and of moderate value, and which he held before the year 1662.

Case has recorded on Heyrick's monument, "Multa alia ultero sibi oblata Beneficia aversatus, hac solâ dignitata contentus."¹

¹ See some sensible remarks on Heyrick's monumental inscription in Dr. Hibbert-Ware's *Hist. Coll. Ch. Manch.*, vol. i. p. 373.

Heyrick seems to have been a fair scholar, an eloquent preacher, a conscientious man, and one who did not suffer private motives to influence him in his public duties. His temper was impetuous, but charity and candour were conspicuous features in his character, and he was ready to reconsider his actions, and to atone, as far as he could, for his errors.

The Rev. Henry Newcome dedicated his admirable little book *The Sinner's Hope, on Ezra, x. 2, 1660, 12mo.*, “to the Rev. Mr. Richard Heyrick, Warden of the late Colledge at Manchester, his much honoured Brother and faithful fellow labourer in the Congregation there.” Newcome speaks of “this great Congregation (wherein God hath so long a time to mutuall comfort continued you) upon the death of that eminent servant of his and dear brother of yours, Mr. Hollinworth, as judging the place too publick for one of my mean abilities, though encouraged thereunto by your affectionate invitation and the unanimous call of the congregation.” The congregation wished Heyrick, their ancient pastor, “to have revised and published some of your many elaborate discourses;” but he “declined, at least at present waved the motion, upon the too just grounds of your age and some bodily weaknesses which might make the work somewhat tedious and more burthensome to you.” He also speaks of “this great congregation, wherein I should bear a part with you, the work now lying upon three of us which heretofore hath had seaven to undertake it.”¹ It might have been said of Heyrick as Gregory Nazianzen said of St. Basil, he thundered in his doctrine and lightened in his conversation.

Heyrick published :

1. *Three Sermons Preached at the Collegiate Church in Manchester.* By Richard Heyricke, Warden of the said Colledge. July 8, 1640; Nov. 5, 1638; Nov. 5, 1639. London, Fawne, 1641. 8vo.

¹ See a letter of Heyrick's in Newcome's *Autobiography*, vol. ii. p. 351, dated Dec. 5, 1656, on the subject of Newcome's election as Fellow, for whom he voted; also two letters of Newcome's addressed to Heyrick, and one in reply (p. 363.).

2. *Queen Esthers Resolves: or a Princely Pattern of Heaven-born Resolution.* A Fast Sermon preached before the House of Commons 27 May, 1646, on *Esther* iv. 16. By Richard Heyrick, Warden of Christ's Colledge in Manchester in Lancashire, and one of the assembly of Divines. London, Fawne, 1646. 4to. Col. Moore was ordered to convey the thanks of the House to him for his "paines."

3. *The Harmonious Consent of the Ministers of the Province within the County Palatine of Lancaster,* with their Reverend Brethren the Ministers of the Province of London, &c. London, Fawne, 1648. 4to.

4. *A Sermon preached at the Collegiate Church at Manchester* on Tuesday, the 23 April, 1661, on the King's Coronation, on *2 Kings*, xi. 12, by Richard Heyrick, Warden of the said Colledge. London: Printed for Ralph Shelmerdine, Bookseller in Manchester. 1661. 4to.

5. *A Sermon preached in the Collegiate Church of Manchester* on Aprill 24, 1637, at the Visitation of the Bishop of Chester. Text *Ephes.* ii. 17. By Richard Heyrick, Warden. I saw this M.S. Sermon at Mr. Caryl Worsley's at Platt Hall. It does not appear to have been published. The Bishop of Manchester (Lee) has an old copy of it by George Rogerson. The hand-writing is singularly beautiful, and there are some verses addressed to Heyrick.

6. *A Sermon preached in the Coll. Church of Manchester* on the 24 May, 1666, by Richard Heyrick, Warden. Text the 100 *Psalm.* I have a transcript of this sermon which was taken down in shorthand and afterwards written out. I found it in the *Common Place Book* of the Rev. Robert Ashton, M.A., of the Collegiate Church, 1697.¹

Warden Heyrick was twice married: first, whilst Rector of North Repps, he married Helen,² daughter of Thomas Corbet

¹ Warden Heyrick was one of the ministers to whom John Ley's *Defensive Doubts*, 4to., 1641, was dedicated.—ED.

² See *Gent. Mag.*, vol. lxiii. pt. i, p. 307. 1793.

of Sprowston, in the county of Norfolk, Esq., by whom he had issue—

1. Richard, son and heir.
2. Thomas, born Sept. 9, 1632. In Newcome's *Autobiog.*, p. 306, is the following notice: "June 5, 1687, I heard this day of the death of Mr. Jo. Heyrick, and the next day it was his brother Thomas cut his throat, though recovered." 1704-5, March 23rd. Mr. Thomas Heyrick of Manchester, Conduit, buried at the Collegiate Church. (*Reg. Book.*)¹
3. William, son of Warden Heyrick, buried in the Collegiate Church, 5 May, 1637.
4. William, son of Mr. Warden Heyrick, baptised at Manchester, Nov. 21, 1638.
5. Susanna, daughter of Warden Heyrick, baptised at Feb. 21, 1639-40.
6. Mary, daughter of Warden Heyrick, married Mr. John Johnson of Manchester, son of Mr. Henry Johnson of the same, and of his wife Mary, daughter of Richard Stone of Carr House, in the county of Lancaster, Gent., before Richard Haworth, Esq., Justice of Peace, Nov. 27, 1656. John Johnson was a mercer in Manchester, and had issue three sons and three daughters. He ob. 1667, æt. 35, and his widow survived him until 1700-1, both buried at the Collegiate Church. His sister, Elizabeth Johnson, was the wife of George Chetham of Clayton Hall, Esq.
7. Elizabeth, daughter of Warden Heyrick, married at the Collegiate Church 17 April, 1661, the Rev. Richard Holbrook, M.A., of Trinity College, Cambridge, Incumbent of Holy Trinity Church, Salford. Mr. Holbrook had issue—William. He was surgeon at Manchester from 1735 to 1740, or longer, and at Leicester. He died in London, Oct. 28, 1758.² He had issue one

¹ He was a "cotton-wool" merchant. See *App.*, 40th Report of the Deputy Keeper of Records, p. 420.—ED.

² In Nichols *Hist. of Leicestershire*, vol. iii. p. 161, is a note in which William Holbrook is divided between two persons, thus: 1, William Holbrook; 2, Thomas, &c. "From one of these descended Dr. William Holbrook, who settled at Leicester, and practised in his profession there with great success till his death, which happened

daughter, Elizabeth Holbrook, who married . . . Phillips of the Suffolk Militia. She sold Turvilleys, in the county of Leicester, to Sir John Danvers, Bart.—Thomas, of St. Andrew's, Holborn, living 1705.—Edward, of Manchester.—Elizabeth, married, at the Collegiate Church, Aug. 27, 1690, the Rev. Thomas Stowell, M.A., of Lucombe, in the county of Somerset, Clerk. She *ob.* 4 Sept., 1736.—. . . . second daughter, married . . . Kay of Cunnay

Oct. 28, 1758." The letter giving an account of his death is preserved. It was written from London on the day of its occurrence, by N. Vigor, and is addressed to Mr. John Dicken, apothecary, Manchester. Mr. Dicken, upon forwarding it to the friends of the deceased in Leicestershire, has added a postscript, in which he mentions that Dr. Holbrook had been in Manchester three years before, showing that he was then a visitor and not a resident. In a letter written in 1737, Holbrook regretted that he had not settled in Leicester, where there were fewer competitors in his profession than at Manchester. He was still in the latter town in 1740, but appears subsequently to have removed to Leicester, in what year I have not discovered. That he was identical with the "first William" just mentioned is shown by his letter, dated Manchester, 4 Jan., 1740, in which he informs his cousin, William Heyrick of Beaumanor, Esq., of his having sent him "a chair, that belonged in days of yore, to Warden Herrick, and of late years to Mr. T. Herrick, his son, *and my uncle*: there's a Cushion in it, and along with it a specimen of a X'mas Pipe in a Box, both directed to you. Carriage paid." The chair, which is of oak, with a square flat back and cover, is still preserved in the hall at Beaumanor. The shield of Heyrick is carved in the panel of the back. Holbrook sealed his letters with crusilly, a chevron, charged with a crescent. Vigor sealed with *azure* six lioncels rampant, 3, 2, 1; crest—a lion's jamb erased. (Communicated by John G. Nichols, Esq., F.S.A., to me, 1860.)

In addition to Mr. J. G. Nichols note, it may be added, that Mr. (afterwards Archbishop) Tillotson, writing from *Clare Hall*, Cambridge, Dec. 6, 1649, to Mr. Roote of Sowerby, Halifax, says, "Mr. Richard Holbrook desired me to present his respects to you and your wife." (Watson's *Hist. Halifax*, p. 519.)

Mr. Richard Holbrook, minister of Salford Chapel, was son of Edward Holbrook of Manchester, Esq. (buried there, June 27, 1656), by his wife Mary, daughter of Fox, Gent. (married at Collegiate Church, May 26, 1619), was baptized at Collegiate Church, May 12, 1633, ejected from Salford, 1662. He married Elizabeth, daughter of Warden Heyrick, and had issue a son Richard, a physician. John Holbrook, the brother of Richard, the minister of Salford, was a surgeon in Manchester, and married Mary, daughter of Mr. John Gisburne of St. Werburgh's, Derby; married there Nov. 10, 1657; and had issue John Holbrook, baptized at Collegiate Church, Manchester, Nov. 19, 1665, and also a physician in Manchester, and who had two sons, John, baptized there May 15, 1687, and Edward, baptized April 28, 1689. The family continued in Manchester until the middle of the last century.

Green, near Radcliffe, in the county of Lancaster, in 1758. She
ob. 3 March, 1759.

Mrs. Heyrick, wife of the Warden, died in Manchester, and was buried there April 2, 1642. (*Reg. Book.*)

The Warden married, second, Anna Maria, daughter of Erasmus Breton of Hamburgh, merchant, and widow of Mr. . . . Hall. By this wife he had further issue:

8. Anna died an infant, and buried at the Collegiate Church, May 25, 1643.

9. John, buried there, May 15, 1647.

10. Joan, buried there, March 1, 1648-9.

11. Joan, buried there, August 16, 1650.

12. John, baptized August 19, 1652, and *ob.* June 5, 1687.

13. Hellena, daughter of Mr. Richard Heyrick, born 11, and baptized 21 Aug., 1657. She married Thomas Radcliffe of Leigh, co. Lanc., Gent., who recorded his pedigree at Dugdale's visit, 1667. He was living Feb. 2, 1698-9. His wife is described as "Helena Radcliffe of Leigh, in the county of Lancaster, widow," April 15, 1701, also Sept. 24, 1705. She died March 28, 1722, and was buried in the vaults under the chancel of the Collegiate Church. The stone still remains, and on it are incised the arms of the Radcliffes of Leigh—two Bends, engrailed, a Canton. "Also the Body of Radcliffe, son to Thomas Radcliffe of Leigh, Gentleman, and Grandson of the Reverend Richard Herrick, late Warden of ye Collegiate Church of Manchester, was Interred ye 15 of April, 1718."

Warden Heyrick died on the 6th August, and was buried on the 9th August, 1667, aged sixty-seven years. His grave was in the choir of the Collegiate Church "just before the Communion Table Rails, near to Sir John Huntington the first Warden," and "an Epitaph, written in Latin upon a brass plate by his friend Mr. Thomas Case, one of the Assembly of Divines, was placed in the corner on the North side of the Quire." (Assheton's *MS.*) It is printed by Dr. Hibbert-Ware, vol. i. pt. ii. p. 303, and pt. i. p. 372.

His Will is written entirely by himself, and does not contain the usual confession of faith. It was proved by the Rev. Henry Pigot, B.D., Vicar of Rochdale, 14 August, 1667, and the personalty amounted to the large sum of 1095*l.* It is expressed as follows : “ I Richard Heyrick Warden of Christ College in Manchester in the county of Lancaster doe publish and declare my Testament containing my last Will in manner and form following : Whereas I stand seized of thirty acres of Land or thereabouts called Turvill leas in the precincts of Woodhouse. And also of seven acres and a half more, there situate. And also of fourteen acres situate there also. And also of all manner of Tithes great and small in the Townfields in the territories and precincts of Mount Sorrell in the County of Leicester and Parish of Barrow on either of them. I do leave to my eldest son Richard Heyrick all those Closes called Turvill leas after the death of my wife and 40*l.* in money to be paid by my Executor within six months after my decease. I do leave to John Heyrick the Lease of the House I dwell in in Deansgate to be possessed by him when of age and in the mean time to his Mother for his Education and maintenance. And also all my Study of Books. I give to my daughter Helena Heyrick all my Tithes of Mount Sorrell to be enjoyed by her and heirs heirs for ever ; after the death of my wife who hath her Jointure in them. I give to my daughter Johnsō five pounds to buy her a Ringe and 40*s.* apiece to her children. I give to my daughter Holbroke my Spleen Stone. As for my goods chattels and personalty, my funeral and debts being discharged, I give to my Wife, to my son John and to my daughter Helena to be equally divided. Lastly I constitute nominate and appoint my dear Wife Executor of this my last Will and Testament. In testimony whereof I have affixed my Seal and subscribed my name, revoking all former Wills, this p'sent May the Sixth 1661. RICHARD HEYRICKE.”

The Witnesses were H. NEWCOME and RICHARD HOLBROOKE.

Arms—Arg. a fess vair *or* and *gules*. *Crest—a Bull's head arg.* issuing from a laurel garland.

The inventory of his goods, transcribed from the original, is in *Lanc. MSS.*, vol. vi. p. 291. There are some curious items. His library must have been large and valuable, as at that day it was valued at 160*l.*, the spleen stone at 10*l.*, and the plate at 55*l.*

NICHOLAS STRATFORD, the son of respectable parents, was born at Hampstead in Herts., in the year 1633, admitted scholar of Trinity College, Oxford, 17 June, 1650 (Wood says 1652), B.A. Jan. 25, 1653, M.A. 1656, and elected Fellow of his College in the same year. He became B.D. Nov. 29, 1664, and D.D. July 9, 1673, being a compounder. (*Oxf. Grad.*)

He became, according to Ant. à Wood, "a noted Preacher," and married a relative of Dr. John Dolben, who, in the year 1666 became Bishop of Rochester, and who, in the following year, procured for Mr. Stratford the Wardenship of Manchester. According to the Register of the Collegiate Church "on the 29 Aug. 1667, Nicholas Stratford, B.D., was instituted Warden of Christ College, Manchester, and at the same time did take the oath according to the statutes." (See Newcome's *Autobiog.* p. 167). On 21 March, 1669, Stratford and Mosley alone answered the bishop's "call:" "Nich. Stratford, Cleric. Guardiān. Ecclīae Colleg. Mancun. p'sonaliter." (The Bishop's Visitation Call, a *MS.* in cur. Ep. Ebor.) He was collated on the 26 March, and installed on the 7 April, 1670, Prebendary of Leicester St. Margaret, in Lincoln Cathedral (Le Neve, vol. ii. p. 170). On the 14 Dec., shortly after becoming Warden of Manchester, he "exchanged the Warden's house with Mr. Birch," one of the Fellows, intending to reside near the Collegiate Church (*Coll. Reg.*). Stratford was chaplain to Bishop Pearson. (Archdeacon Churton's *Memoir of Pearson*, p. 95.) On the 11 May, 1674, he was collated to the Deanery of St. Asaph, which he resigned in the year 1689 (Le Neve, vol. i. p. 83). Wood erroneously states that he became Dean of St. Asaph in 1670 (vol. iv. 670, Bliss). In 1683 he was appointed to the Vicarage of St. Mary, Aldermanbury, London, on the nomination of the parishioners, by whom he appears to

have been much esteemed. In his time party spirit was strong in Manchester, and he found his dignity very irksome. The violence of the Presbyterians and their opposition to the Church was unbounded, and the mild and tolerant Warden found it conducive to his peace to resign his dignity. During his time a dispute arose between the Collegiate Chapter and the Trafford family, respecting the tithes of Stretford, which were withheld from the college in an unwarrantable manner, and the Warden firmly and judiciously resisted the encroachment. An appeal to a jury of the county determined the dispute in favour of the college.¹

In 1689, Dr. Stratford became Bishop of Chester and Rector of Wigan, being included as Cartwright's successor in King William's first nomination of Bishops (Keble's *Life of Wilson*, vol. i. p. 41), from which it is clear that he was opposed to the claim of the Stuarts and so continued. He was consecrated on the 15 Sept., at Fulham. It is also recorded that he had "a good donative at Llanroost." By this is probably meant the well-endowed Rectory of Llanrwst, in the county of Denbigh and Carnarvon, in the gift of the Bishop of St. Asaph.

Whilst at Manchester, Dr. Stratford was exceedingly popular with the Chapter of the College, and there are several instances

* This dispute harassed the Warden and Fellows for several years. Dec. 22, 1669, there was a quarrel with Cecil Trafford, afterwards Sir Cecil (*Coll. Reg.*). On the 12 March, 1671, Mr. Adams was commissioned by the Chapter to attend the assizes on the trial between Sir Cecil Trafford and the College (*Ibid.*). 29 October, 1672, ordered that the trial shall proceed respecting the tithes of Stretford, Chollerton, &c. (*Ibid.*) April 19, 1673, the suit with Sir Cecil ended with his death, but was resumed by his heir, and on the 16 March, 1674, the Warden ordered that the Foundation Charter of Queen Elizabeth, and the injunctions and orders given in the college by the Archbishops of Canterbury and York, the Foundation Charters of Henry V., Philip and Mary, and King Charles I., be delivered to Mr. Adams to be made use of before the judges in the trial. Mr. Adam's activity seems to have been very meritorious, and he was rewarded by the Warden and Fellows. This verdict in favour of the college did not, however, terminate the suit. On the 22 June, 1694, the litigation was renewed by Humphrey Trafford, Esq., and the college resisted his unjust claim (*Ibid.*). On the 2 Aug., 1695, 80*l.* was taken out of the college chest to defray the expenses incurred in opposing Mr. Trafford's demand (*Ibid.*).

recorded of the liberality and good feeling of the Fellows towards him. He was always considerate towards the Chaplains, whose incomes were small, and several times improved their position and augmented their stipends, without any obligation to do so.

He showed remarkable forbearance towards those who resisted the discipline and doctrines of the English Church, although himself a firm supporter of both. And yet Keble says : “the supposed tone of his theology may be conjectured by the fact that his name appears among the Prelates selected the same year (1689) to revise the liturgy with a view to comprehension of Presbyterians.” (*Life of Bp. Wilson*, pt. I, p. 41. 1863, 8vo.) His object was conciliation and comprehension, and as his friend Assheton observes, “he was like Fabius Maximus who conquered Hannibal *by proceeding slowly and delaying to fight* (see Plut., pp. 192–3–4), having in view the celebrated passage *festina lente*.” (Rev. Rob. Assheton’s *MS.*) As a proof of his forbearance and amiability of temper, it may be hoped without the compromise of principle, his neighbour and friend Mr. Edward Byrom, who had taken an active part in the Presbyterian movement, bequeathed by Will (dated 14 June, 1668) a legacy “to Maister Warden and his Wife.” The piety and good sense of Mr. Byrom has led him to recognize and appreciate the virtues of the exemplary Warden, and there is some reason to suppose that through his influence Mr. Byrom had renounced Presbyterianism.

The gentle and truly Christian tone which runs through the Warden’s *Dissuasive against Revenge*, addressed to the conflicting religious parties in Manchester, on his leaving the parish, had been illustrated in his own life and practice.

He maintained his favourite theory of the “Divine Right of Kings” against the view of the Dissenters, many of whom at that time were hostile, and no wonder, to the reigning sovereign, and advocated at the same time an exact adherence on the part of churchmen to Rubrical injunctions.

On the 10 Feb., 1667–8, he undertook, almost as a voluntary

act, to provide “man, horse, and arms,” for the king’s service, and induced the Chapter to allow 10*l.* a year for the same purpose (*Coll. Reg.*). At the same time he advocated with remarkable moderation, a point of church order which had not been observed during the late rebellion, but which he succeeded in restoring. At the Holy Eucharist, the elements had been administered to the communicants in the choir, but not kneeling before the altar, and he induced the Chapter to relax the old order, and the parishioners to assent to the new, that “all communicants for the future should come up to the Rails to receive the Holy Sacrament.” (*Coll. Reg.*)

In the time of Herrick the surplice had been disused in the Church, but warden Stratford and the Chapter ordered (April 29, 1668) that the chaplains for the future should perform “all services at Churchings, Christenings, Weddings and Burials, which should be in or about the Church, in their *Surplices.*” (*Coll. Reg.*)

The Antiphonal mode of singing, and the old chanting so long disused in the choir, were carefully restored by him, and he did much to improve the music of the church. (*Ibid.*)

In the year 1668 the several incumbents of the parish of Manchester were summoned by him, in a friendly spirit, to appear in the Chapter House, and, although it seems to have been rather an Episcopal than a decanal act, he required and enjoined them to attend strictly to their cures, to take due care of their Register Books, render an account of their fees and pay due, and becoming submission to their mother church of Manchester. Also to attend to the rubrics in the Prayer Book, which had been greatly violated and disregarded. (*Ibid.*) In the preceding year (1667), owing to a variety of opinions prevailing on the subject, he and his Chapter decided that the Warden had power to grant the use of the pulpit to any clergyman, and in the Warden’s absence the permission of the senior Fellow in residence was to be obtained. (*Ibid.*)

Dr. Stratford felt the importance of residence of the clergy on their benefices, and not only resided himself, but on the 20 May,

1668, and on the 19 September, 1677, he made arrangements to "increase the patrimony" and to "enforce the residence" of the Fellows "by providing houses for them." (*Ibid.*)

He was a good administrator of the College, of business views and practical habits, and always endeavoured to improve the constitution of the Chapter, and promote its usefulness. With dignities and preferments far beyond those of his immediate neighbours, he availed himself of his means to benefit his parishioners, and his charities appear to have been large and extensive, as it is recorded by one of his contemporaries that "he was very laborious and extraordinarily charitable, affable and humble in his place and generally beloved." (Assheton's *MS.*) It is also said that "his compassionate heart and liberal hand led others to practice the duty of Almsgiving; and several substantial memorials of his benevolent exhortations still remain as a blessing to the Indigent of this great Parish."

On the 20 May, 1681, his friend John Hartley of Strangeways Hall, Esq., bequeathed a legacy of 40*s.* by will "to his worthy Friend Dr. Nicholas Stratford, Vicar (*i.e.*, obviously, Dean) of St. Asaph, for a Ring to wear in Remembrance of him," and he also bequeathed several sums of money to the poor of Manchester. (*Lanc. MSS.*, vol. xxxvii. p. 625.)

His strong opposition to the encroachments of Popery and to the general proceedings of James II. led him to promote and to confirm the accession of William and Mary, and to advocate the Revolution principles of 1688. He published several pamphlets against the pretensions of the Church of Rome. He was also instrumental in the observance of the three political occasional services in the Prayer Book,¹ and it was ordered by the Chapter, at his instigation, that the 30 January, Ash Wednesday, Good Friday, the 29 May, and the 5 November, should be yearly supplied with preaching in the Collegiate Church, and if the

* The three occasional Services were withdrawn from the Prayer Book by authority of Parliament in July, 1858, in accordance with the liberal and latitudinarian spirit of the day.

Warden preached he was to receive 20s. for each sermon, if any of the Fellows, 15s., and if one of the Chaplains, 10s. (*Coll. Reg.*) It might seem that this order of the Chapter had not been strictly observed as regarded the pulpit part of the services, as again on the 28 October, 1675, the same was renewed, and the sermons required to be preached, especially that on the 5 November just at hand. (*Ibid.*)

Warden Stratford preached, but did not publish, at least one sermon "on the King's Martyrdom," from *Romans*, xiii. 2., and his contemporary, Mr. R. Assheton, has preserved outlines or sketches of many of his sober, chastened, and doubtless impressive sermons preached at Manchester. They appear to have been deservedly popular, and would admit, with difficulty, of curtailment, although somewhat wire-drawn, logical and redundant. They do not, however, seem to have been found tedious. (Assheton's *Common-place Book*.)

In a pamphlet entitled *King William's Affection to the Church of England Examin'd*, 4th ed., 1703, 4to., a list of clergymen advanced in the Church by the King is given as a proof of his love to the English Church, and amongst others occurs the name of Dr. Stratford, Bishop of Chester, p. 19. These men were all eminent for their piety, learning and character.

On the 16 January, 1697, he assisted Sharpe, Archbishop of York, and Moor, Bishop of Norwich, in consecrating, at the Savoy Church, Dr. Thomas Wilson, whom he had known as a pupil at the King's School in Chester, and afterwards ordained priest, to the See of Sodor and Man. (Keble's *Life*, vol. i. p. 79.) Stratford seems, however, to have been much esteemed by Atterbury, who, writing 23 November, 1703, from Chelsea, to Trelawney, Bishop of Exeter, observes, "that Mr. Stratford, the Bishop's son, was appointed Chaplain to the Speaker, having on the 4th of the preceeding July been instituted to a Canonry of Christ Church, Oxford." Archbishop Tenison was also Stratford's friend, but did nothing for his advancement.

The Bishop was a man of primitive and simple habits, and

generally adapted his conversation to his society, speaking to the poor and illiterate in their own phraseology, says Dr. Hibbert-Ware, which in Manchester he must have found a somewhat difficult undertaking.

It is said that he was "especially tender of all his Clergy, whom he loved and treated as brethren, and never rebuked but in a spirit of meekness."

He was indifferent to the acquisition of wealth, and although long and well beneficed he did not increase his family estate. Having long known and approved of the useful and benevolent foundation of Humphrey Chetham in Manchester, the Bishop founded, in 1706, a similar Blue Coat Hospital in Chester, for the maintenance, instruction, and apprenticeship of 35 poor boys of that city. In addition to the Bishop's original charity, 124 boys are now instructed in reading, writing, and arithmetic, although these institutions are at present partly supported by the voluntary liberality of the citizens and others.

He died, much beloved and deeply regretted by his diocese, on the 12 February, 1706-7, aged 74 years, and was buried in his Cathedral Church. The long latin inscription on his monument was written by his only son Dr. William Stratford.¹

It is not too much to say that he lived a life of faith, holiness, and charity, and having adorned the religion which he professed, was sustained by its hopes and consolations in his last and greatest need. (Willis' *Cathedrals*, vol. i. p. 237.)

In a short notice of him, lately published, it is said that he was a learned and good man, a frequent preacher, zealous in the pulpit, exemplary out of it, and a workman that need not be ashamed. (*Manchester Guardian*, May 31, 1854, *Rosicrucian Paper*.)

The Bishop had issue; 1. Katherine, baptized May 4, 1669, at Manchester;—2. John Stratford, buried at Manchester, March 21,

¹ Dr. William Stratford, Commissary of Chester, and Secretary to Bishop Gastrell, died in 1754, and disposed of his estate in charity. See a notice of him and his benefactions in the Life of Bishop Gastrell, *Notitia Cestr.*, vol. ii. pt. ii. p. 54, etc., 1850, 4to. (*Gent. Mag.*, 1786.)

1669-70;—3. William Stratford, baptized Sept. 4, 1671, at Manchester, of Christ Church, Oxon, B.A. May 12, 1692, M.A. March 13, 1694, B.D. July 8, 1703, D.D. July 7, 1705, Archdeacon of Richmond 10 September, 1703, Canon of Christ Church Nov., 1703. He died in the year 1728, unmarried, and bequeathed a portion of his books to the Chetham Library, Manchester, and left his large fortune in the hands of Trustees for the augmentation of poor livings, in conjunction with Queen Anne's Bounty, and for other pious uses. He also bequeathed several *MS.* volumes of State Papers to the British Museum;—4. Grace Stratford, second daughter, baptized at Manchester, July 8, 1675, married Edmund Entwistle youngest son of John Entwistle of Foxholes, Esq. He was born at Ormskirk 14 and baptized there 29 April, 1659-60. Afterwards of Brasenose Coll. Oxon., M.A. 1682, B.D. and D.D. 1693. In 1691 Lord Rivers presented him to the Rectory of Barrow; collated to the Archdeaconry of Chester 30 April 1695. He died 15 September, 1707, *æt.* 47, M.I. By his wife Grace Stratford he had issue: Edmund, who died unmarried; Jane Entwistle, buried September 2, 1772, *æt.* 77, in the Cathedral; Katherine Entwistle, buried December 14, 1773, *æt.* 77, in the Cathedral. The Archdeacon married 2. Priscilla, daughter of Sir Thomas Bunbury of Stanny, Bart., and had two sons, Thomas, who *ob.* 1772, unmarried, and Henry who *ob.* 25 January 1784, and was buried in the Cathedral, Chester, unmarried.

There is a fine portrait of Bishop Stratford at Foxholes, which, with the Bishop's sermons, papers, and some of his books, were bequeathed to the Entwistle family by Henry Entwistle, Esq., of Chester, in 1784. The Bishop is seated in a chair in his Episcopal robes. He wears over his own hair a black velvet priest's cap. The expression is benevolent, intelligent, and acute. The thin compressed lips indicate greater decision than he appears to have possessed. He seems to have been a slender-built man, and about 60 years of age when the portrait was painted. An engraving of the portrait, by Thomson, appeared in Dr. Hibbert-Ware's *History*, p. 6.

He published :

1. *A Sermon preached at Chester Assizes*, 20 Sept., 1681. By Mr. Stratford, D.D. and Dean of St. Asaph. Dedicated to Bishop Pearson, at whose desire it was printed. Text, *Acts xxiv. 25.* London. 4to.

2. *A Sermon before the King at Whitehall*, on Christmas day, 1682, on *Romans viii. 3.* London, 1683, 4to.

3. *A Dissuasive from Revenge. A Discourse on Romans xii. 17.* By Nicolas Stratford, D.D., Dean of St. Asaph. London, 1684, 8vo. Dedicated to "my worthy and beloved friends the Inhabitants of Manchester and Salford." As to his removal from Manchester, he says : "That I did not consult mine own Ease or Profit, or any other little selfish Interest, the Parish for which I left you is an evident argument."

4. *Discourse concerning the necessity of Reformation with respect to the Errors and Corruptions of the Church of Rome*, 1st pt. 1685. 4to. Anon. 2nd ed., 1686. Reprinted in Gibson's *Preservative*.

5. *The necessity of Reformation*, 2nd pt. Anon. 1686. 4to.

6. *The necessity of Reformation*, 3rd pt. By Nicholas Stratford, D.D. 1686. 4to. Mr. Jones calls this "an imaginary third part, as there is no evidence that it ever existed." (See Chetham *Popery Tracts*, pt. i. pp. 203-4, ed. by Tho. Jones, Esq., B.A., F.S.A.)

7. *The People's Right to read the Holy Scriptures asserted.* In Answer to the 6th, 7th, 8th, 9th, and 10th Chapters of the 2nd part of the *Popish Representer*. 1687. 4to.

8. *The Lay-Christian's Obligation to read the Holy Scriptures.* London, 1687. 4to.

9. *Examination of Bellarmine's 14th Note concerning the unhappy End of the Church's Enemies.* Anon. in *The Notes of the Church.* London, 1688. 4to.

10. *Discourse of the Pope's Supremacy*, part 1. In Answer to Thomas Godden, D.D. 1688. 4to.

11. *A charge to his Clergy* at his primary Visitation of the Diocese of Chester. London. 1692. 4to.

12. *Of Reverence due to God in Public Worship.* Preached before the King and Queen at Whitehall, 25 Mar., 1694. *Eccles. v. 1.* 4to.

RICHARD WROE, son of Richard Wroe of Heaton-yate, in the Parish of Prestwich-cum-Oldham, of an old and well connected yeoman's family, was born at Radcliffe, August 21, 1641. The family resided on their own estate at Unsworth at least a century before the birth of this distinguished ecclesiastic. The mother of Humphrey Chetham, Esq., the founder of the Hospital in Manchester, was Ellen, daughter of Roger Wroe of Heaton-yate, and another member of the family married Robert Chadwick of Healey Hall, Esq., so that the future Warden was not remotely connected with two wealthy and influential neighbouring families, one mercantile and the other feudal.

Richard Wroe was educated at the old Grammar School of Bury, and at the age of seventeen was admitted of Jesus College, Cambridge, June 1658, Dr. Worthington of Manchester being at that time Master of the College. He graduated B.A. in the year 1661, and on the 21st July, 1662, he was elected Fellow of his College. He proceeded M.A. 1665, B.D. 11 June, 1672, and D.D. 1686. Mr. Gresswell says that he did not become B.D. until 1678, but the Catalogue of Cambridge Graduates is here followed.

On the 24 April, 1681, on Mr. Mosley's resignation, he was presented to the Vicarage of Bowdon by Bishop Pearson of Chester. He had at this time attracted the notice of Warden Stratford, who formed so high an opinion of his merits that he determined to introduce him into the Collegiate body. It was, however, probably rather through the influence of the Delamere family than the favour of the Warden that he obtained the King's mandate to the Chapter for "a pre-election to a Fellowship," which was exhibited on his behalf in the Chapter House, August 30, 1672. (*Coll. Reg.*) This mandate was not, however, implicitly received by the Chapter, as the royal interference, after so short a period, was distasteful to them and considered to be an undue infringement on their right of patronage. On the 22 June, 1674, Mr. Johnson, the senior Fellow, being then far advanced in years and incapable of much active duty, but not liking the interference of

the crown in the disposal of the chapter patronage, the “pre-election” of Mr. Wroe was submitted to the Visitor, and his Lordship “declared it to stand good, being suitable to the constitution of the College” (*Coll. Reg.*); and on the 9 March, 1674–5, the royal mandate being confirmed by the Visitor, Mr. Wroe was admitted and installed into the Fellowship vacant by the death of Mr. Richard Johnson. (*Ib.*) It may be added that Mr. Wroe’s claim to the Royal patronage had superseded that of another individual, and it is equally clear that his personal claims were far better sustained. At this time he was a young man, but he had attained the age of thirty-four, and was not twenty-three only, as stated by Dr. Hibbert-Ware. On his becoming a member of the Collegiate body he united all his zeal and influence, along with the Warden, to uphold the Church of England, at that time hotly assailed by Presbyterians and Roman Catholics, the former attacking her creeds and discipline, and the latter her orders and authority. It was a providential act that, at this gloomy season of her history, Bishop Pearson presided over the diocese of Chester, and Dr. Stratford and Mr. Wroe over the important church of Manchester. By a rare combination of prudence, ability, and the meekness of wisdom, they maintained the Apostolic authority of the Church, and endeared her worship to the people.

Wroe was a churchman rather of the Beveridge than of the Tillotson school, and maintained the integrity of the Prayer Book, if with less ability, yet with more personal energy than his learned Master and beloved Diocesan. His Sermons are not without learning, although they are chiefly remarkable for their adaptation to the wants of the day, and do not possess much originality of thinking. He had the merit of rendering himself exceedingly beloved in Manchester and throughout the county, not only by his animated and felicitous elocution, which gained for him the flattering title of “Silver-tongued Wroe,” but for his consistent and earnest piety. The peculiar style of his oratory may be, perhaps, inferred from this characteristic phrase, as the voice, look, and delivery had certainly imparted to his sentiments much

of their force, and he accommodated himself to various classes of hearers by his manner and address. Nor would his fine figure and commanding presence in the pulpit detract from the effect of his eloquence. It is clear that he exercised considerable influence in Manchester as a preacher, whilst parties ran high, and that numbers of intelligent Nonconformists became, through his means, reconciled to the Church, at a time when both parties had long mutually distrusted and disliked each other,—“pride in their port, defiance in their eye.” Amongst this number may be named Henry, Lord Delamere, afterwards Earl of Warrington (son of old Sir George Booth of Dunham Massey), who did not, like his father, continue his adherence to Presbyterianism, but who became nobly distinguished for his ardour in defence of the Church and for his love of his country. Amongst Mr. Wroe’s zealous friends at the court of King William, was this religious, independent, and influential nobleman.

Bishop Pearson had known Wroe during the time his lordship was Master of Jesus College, Cambridge, and on the 15 March, 1678, he collated him to a Prebend in the Cathedral of Chester, and appointed him his domestic chaplain.

In 1682 he preached the Sermon (on the text, *Psalm cxxxiii. 1*) at Preston Guild, on the 4th Sept., and in the Dedication to Roger Sudell, the Mayor, and others, he observed “that he was Averse to appear in print, and lothe to be exposed to the censures of a critical age”; and he complimented the corporation of Preston, that “for sundry years last past, no separate meeting or seditious Conventicle had disturbed the peace of the Corporation, or divided them into parties and factions; but that they had lived as brethren in peace and unity, and worshipped God with order and uniformity;” and yet he deplored that “the divisions of the times were so many, and the distraction so great—the peace of the Church rent by Schism and that of the State endangered by faction and discontent, that agreement and unity could alone close up the wounds.” (p. 2.)

On the resignation of the Wardenship by Dr. Stratford, all

eyes were directed to the deservedly popular Wroe as his successor ; and, on the 1st May, according to the *Bishop's Register*, and on the 2nd according to that of the Chapter, in the year 1684, he was installed Warden on the nomination of Charles II., being instituted by Bishop Pearson, by virtue of a commission from Archbishop Dolben, who then visited as Metropolitan. (Gastrell's *Not. Cest.*, vol. ii. p. 63.) This was a few months only before the death of his patron, George Lord Delamere. In order to secure the residence of the new Warden and to promote his domestic comfort, the Chapter immediately "voted £140 out of the common fund to rebuild and repair the Warden's house." (*Coll. Reg.*) Dr. Hibbert-Ware erroneously states that Wroe was the first Fellow of the College who had been elevated to the highest rank in it, forgetting that Warden Vaux had been a Fellow ; but Dr. H.-Ware seems to have authority for saying that Wroe, "by his eloquent exhortations obtained a celebrity which no head of the College had, perhaps, ever before enjoyed."

His style was plain, strong, idiomatic, arresting the attention and improving the mind, being that rough and common style of preaching which is always acceptable to the people, and earns a marvellous reputation.

In addition to the Vicarage of Bowdon, already named, and which he held until March 1689-90, he was, on the 18 Nov., 1684, presented to the Vicarage of Garstang, by Silvester Richmond, gent. This he resigned in 1696, on succeeding to the Rectory of West Kirby in Wirral, on the nomination of the Dean and Chapter of Chester. The income of Warden Wroe from his Manchester dignity was not large, as it appears that on the 2nd May, 1697, "the whole Tythes of the Parish were then let for above £500 a year, the Warden's dividend being eight score and six pounds thirteen shillings and four pence (£166 13s. 4d.), and every Fellow four score and three pounds six shillings and eight pence (£83 6s. 8d.) a peece, besides the Fines at the renewal of Leases and the yearly rents from Newton." (Mr. Rob. Assheton's *MS. Book.*)

The Warden was in the Commission of the Peace for the County, and Dr. Edward Holme had heard a remark that was once made to him, and which was well remembered in Manchester at the end of last century,—“*Shepherd attend to your Flock, and leave the Huntsmen to look after the Hounds.*” (Anno 1841.) Warden Wroe, Rev. William Assheton, Rector of Prestwich, and the Rev. Thomas Gipps, Rector of Bury, all zealous *Whig* Churchmen, and their successors who have not always been such, were appointed by William Hulme of Hulme, Esq., to nominate his exhibitioners to Brasenose College, Oxford, by his will dated 24 October, 1691. (Whatton’s *Hist.*, p. 55.)

There can be no doubt that his political principles were those of the Revolution, but he probably became a moderate whig, and if not a disciple, an admirer of Hickes, Kettlewell and Nelson. He avoided the snares of the clergy in the reign of William and Mary, and the accession of George I. was regarded by him without dismay. He had little sympathy with those who refused to communicate with the Church of England, and yet he was liberal and tolerant towards them. Many of his contemporaries were adherents of the principles of the Nonjuring body, but he stood aloof from them and was too old to become a sanguine partisan of the Stuarts, whose principles he repudiated. Dr. Byrom’s family, however, were on the most friendly terms with him, and the future champion of the exiled royal family mentions his obligation to Warden Wroe on being elected a scholar of Trinity College, Cambridge, so that Wroe had probably used his influence with either Dr. Bentley, the master, or some of the examiners, in Byrom’s favour. (*Remains*, vol. i. p. 6.)

Warden Wroe was much in the confidence of Bishop Gastrell, and was employed by that distinguished prelate to investigate (on oath) the value of small livings in the Deanery of Manchester, in order to obtain Queen Anne’s Bounty for their augmentation. He had also, in the year 1706 and earlier, made similar inquiries and returns at the request of Bishop Stratford. (Gastrell’s *Not. Cestr.*)

He gave a large silver cup for the Holy Communion to Stretford, in Manchester parish, on which is engraved, “R. Wroe S.T.P. Stretford Chappel 1707.” On the back of a *MS. Sermon*, preached by the Rev. Peter Haddon, M.A., Vicar of Bolton, and Chaplain to Bishop Cartwright, at Manchester, in the year 1697, is the following *Note* in Haddon’s hand-writing: “March 8, 1703. I heard Dr. Wroe on *Prov. xxix. 2.* Speaking of Kings and the right exercise of Kingly power, he said in his Sermon: ‘And certainly there is not upon Earth a more lovely resemblance of Divine Majesty in Heaven than Greatness in conjunction with Goodness; for as Righteous Kings command by their authority y^e practice of Piety and Virtue, so they invite and influence the world by their Example.’” His name is registered in the roll of fame by two of his contemporaries, a flood of early memories having come over them, and their old Warden being the subject. The first writer is unknown:

How often have I heard Silver-tongued Wroe with manly eloquence display the frauds and deep-wrought machinations of the Papists, Presbyterians, and other sectaries, against the Church of England; heard him instil into his hearers the utmost regard for her principles, doctrines and worship; defend her Articles, and prove her from Scripture and the Fathers to be the only pure undefiled Church that day upon Earth! (Quoted by Dr. Hibbert-Ware, *Hist. Coll. Ch.*, pt. ii. p. 53.)

The other writer is Mr. James Heywood, author of *Letters and Poems on Several Subjects.* 1726. 12mo.

Dr. Wroe was a Gentleman that gave such early and continu’d proofs of his great and extensive Genius in this University, that King *Charles II.* made him Warden of *Christ College* in *Manchester*: His happy talent of Preaching, his graceful Elocution, his *Ciceronean* Language, and inimitable Address in the Pulpit gave him the distinguishing Character of *Silver-Tongu’d Wroe*. He was an exemplary Pattern of Morality, Temperance and Piety; an eminent Divine, an Orthodox Preacher, a learned Philosopher, and an admirable Orator. He was universally belov’d when living, and his Death as much lamented by all that knew him, having left a very grateful Remembrance behind him. An ingenious

and a good Man may fill his Place, but a greater or a better Man cannot succeed him. (pp. 98-99.)

Dr. Wroe was a Surrogate of the Chancellor of Chester, and, as such, appears to have been in great favour, as many marriage licenses were procured from him for the solemnization of matrimony in places where surrogates resided, an incidental proof of his general popularity. Opposed as he was to many of the usages of the Church of Rome, he seems in his own person to have opposed none more vigorously than the celibacy of the Clergy, having himself married *three* wives. I have not discovered the name of his *first* wife, Elizabeth, wife of Dr. Wroe, buried Aug. 2, 1689. Richard Wroe, Warden of Manchester, and Ann Radcliffe were married at Prestwich by licence June 22, 1693 (*Reg. Book*), buried Jan. 5, 1694-5. (*Ib.*) On the 3 March 1697-8, he married, thirdly, at the Collegiate Church, Dorothy, daughter of Roger Kenyon of Peel, Esq., M.P. She was buried there Nov. 8, 1729, and is styled in the *Reg. Book*, "Madam Wroe, Widow."¹ By his last wife he had issue as follows :

1. Richard, son of the Right Worshipful Richard Wroe, D.D., Warden, baptised March 6, 1698-9, at the Collegiate Church ; buried there February 26, 1704.
2. Roger Kenyon, son of Richard Wroe, D.D., Warden, baptised June 6, 1700 ; buried there June 17, 1706.
3. William, son of Mr. Warden Wroe, D.D., baptised September 25, 1701 ; buried at the Collegiate Church, May 1, 1706.
4. Thomas, son of Mr. Warden Wroe, D.D., baptised at the Collegiate Church, Jan 26, 1703. He was in Holy Orders, and was buried at the Collegiate Church, September 21, 1730, having married Mary, daughter of Ambrose Walton, Esq., of Marsden

¹ She was the only daughter of Roger Kenyon of Peele, in the parish of Dean, Esq., M.P. for Clitheroe, by his wife Alice, daughter and heiress of George Rigby of Peele, Esq., and Beatrice, daughter of Wm. Hulton of Hulton, Esq. Her eldest brother, Thomas Kenyon, Esq., was the grandfather of Lloyd Kenyon, Chief Justice of the King's Bench, and first Baron Kenyon, and Mary, granddaughter of her younger brother George Kenyon, Esq., M.P. for Wigan, and Clerk of the Peace for Lancashire, became the wife of her second cousin, the first Lord Kenyon.

Hall (living a widow at Radcliffe in 1779), by whom he had a posthumous son, Thomas Wroe, baptised at the Collegiate Church, January 18, 1731. He became Rector of Radcliffe in 1760, and died in 1784. He married Mary, daughter of the Rev. Dr. Topham of York, November 21, 1772. She survived her husband, and died a widow at Doncaster, June 27, 1822, leaving issue one son, Richard Thomas Wroe Walton of Marsden Hall, Esq., baptised at Radcliffe, July 4, 1774, assumed the surname of Walton by sign-manual, and died unmarried in 1845, leaving two sisters, who both died unmarried.

The Warden, a wise and devoted Churchman, pursued the even tenor of his way, dignifying an exemplary life, through seventy-six years,¹ and then, his labours on earth ended, he entered into rest. He died on the 6 January, 1717–8, and was buried in the vault below the choir of the College, of which he had been Warden 33 years. The inscription on his gravestone is covered by Mr. Purnell's and Mr. Lawson's stones. He was an executor in 1685 of the Will of Bishop Pearson, and, like that great prelate, he was a personal friend of Sir Matthew Hale. By his Will, made in the year 1717, he bequeathed £10 to the poor of the parish of Radcliffe, the interest to be given to the eldest poor who are at Church on Christmas-day. (*Gastrell's Not. Cestr.*, vol. ii. p. 160; *19 Report of Char. Comm.*, p. 266.)

Dr. Wroe is one of the few instances of the prophet being honoured in his own country and by his own people. He had been known in Manchester and its neighbourhood from his childhood, and through every step of the ladder of life. As a respectable country vicar, an eloquent fellow of the College, a dignified ecclesiastic, he was always full of pious instincts and benevolent feelings, of strongly expressed opinions on the most important subjects, but always clinging to the Church as the ivy to the oak. We do not wonder that he was well-beloved, for he was a well-loving man, and the last of his descendants were equally beloved. Such is the ascendancy of true piety.

¹ Dr. Hibbert-Ware and other writers erroneously say that he died at the age of 68 years.

There are very nicely painted portraits of Warden Wroe in his gown and bands, and of his wife Dorothy, daughter of Roger Kenyon of Peel, Esq., M.P., at Peel Old Hall, near Bolton-le-Moors, the seat of the Right Hon. the Lord Kenyon, 1850. They have not been engraved.

Warden Wroe bore for arms—*Argent*, a bee-hive beset with bees diversley volant, *sable*: being the arms of Wroe of *Unsworth*.¹

His publications were:²

1. *The Beauty of Unity*, in a sermon preached at Preston, in Lancashire, at the opening of the Guild Merchant, held there September 4, 1682. By Richard Wroe, B.D., and Chaplain to the Lord Bishop of Chester. Text: Psalm cxxxiii. 1. 34 p. London, 1682. 4to.

2. *Righteousness encouraged and rewarded*. A sermon preached at the funeral of Sir Roger Bradshaigh of Haigh, Bart., who was buried at Wigan, Lancashire. By Richard Wroe, B.D., of Christ College, Manchester. Text: Psalm cxii. 6. London, 1684. 4to.

3. *A Sermon preached at Bowden in Cheshire*, April 6, 1691, at the funeral of the Right Hon. Mary Countess of Warrington. By Richard Wroe, D.D., and Warden of Christ's College in Manchester. Text: Hebrew vii. 25. London, 1691. 4to.

4. *A Sermon at the Funeral of the Right Hon. Henry Earl of Warrington*, preached at Bowden in Cheshire. By Richard Wroe, D.D., and Warden of Christ's College in Manchester. London, 1694. 4to.

5. *A Sermon preached in the Collegiate College of Manchester*, on the Accession of Her Majesty Queen Anne in 1702. By Richard Wroe, D.D., Warden of Christ's College, Manchester. London, 1704. 4to.

Miss Wroe Walton of Marsden Hall informed me that her family had no sermons, books, or manuscripts which had formerly belonged to the Warden, and that her brother had never been able

¹ There is no Pedigree of *Wroe* in the Heralds' College.

² [See *The Palatine Note-book*, vol. ii. p. 33 seq.—ED.]

to ascertain what had become of them. (Anno 1840.) Her brother maintained that the proper orthography of his patronymic was *Roe*, and he generally so wrote it.

Churton in his Memoir of Bishop Pearson (*Theological Works*, vol. i., 1844, 8vo., p. xcv.) enumerates Dr. R. Wroe as one of the deserving men of good repute for life and doctrine who was advanced by Pearson. Wroe's piety and learning were appreciated by the Bishop. Wroe's Sermons, says Churton, which are three in number, are worth reading for their theological and historical value.

[Cf. *The Palatine Note-book*, vol. ii. p. 1 seq. Wroe was a student of Natural Philosophy, and corresponded with Flamsteed and others. (See *Corresp. of Scientific Men*, 1849, vol. ii. pp. 136, 159.) He was tutor to Zachary Taylor. (Surtees Soc., vol. liv. pp. 208-14.) He was living in the Deansgate in 1690, when he was assessed for his house, two benefices, two maids, and a man-servant. (*Cheth. Miscel.*, vol. iii., *Manchester Poll-book*.—ED.]

SAMUEL PEPLOE, of a Shropshire family, was born in 1668, matriculated at Jesus College, Oxford, and graduated B.A. 1690, M.A. 1693. He became Rector of Kedleston, near Derby, in 1695, and was presented to the living by Sir Nath. Curzon. In the year 1700 he became Vicar of Preston, in this county, on the nomination of Sir Charles Hoghton, Bart., at that time a zealous Presbyterian and a Whig. In 1702, Wroe was employed in the building of the Blue Coat School in that town, and in 1707 took some part in founding Cadley School. He was well known throughout Lancashire as an active, busy and energetic man of the Burnet and Tillotson school, latitudinarian in his creed, and strongly opposed to the claims of the ex-royal family, whilst he lost no opportunity of vindicating "the principles which placed the House of Hanover on the throne." He evinced great force of character, and exacted an amount of deference from his parishioners which accorded more with his wishes than theirs, as his patrons were minute observers of the Dissenting form of worship.

In the year 1715 he attracted the notice of the Government by reading the prayers in Preston church for George I. whilst the adherents of the Stuarts, popularly called the rebels, were in the town. And there seems no reason to question the traditional anecdote, related at least during the first half of the last century, that some of that party entered the church during the reading of prayers and threatened the Vicar with instant death, holding a musket before him, unless he instantly ceased praying for "the Hanoverian usurper." With great self-possession Peploe continued reading the prayer, only pausing to say,— "Soldier, I am doing my duty—do your's." On this incident being related to the King, his majesty immediately determined that his loyal subject should be promoted.

He does not, however, appear to have shared in the distribution of Government patronage until nearly three years had elapsed, when, in 1718, on the death of Dr. Wroe, the King conferred upon him the Wardenship of Manchester. The Visitor of the College, and all its members, appear to have held views, religious and political, opposite to his own. The statutes of the College required that the Warden should be Bachelor of Divinity or Doctor of Laws; and Peploe, being only Master of Arts, refused to take the higher degree. It is not stated why he refused; and it is obvious that the statement is incorrect that he was not of sufficient standing in the university to entitle him to his degree. There was a hitch somewhere, and Bishop Gastrell, the Visitor, actually offered by any means in his power to assist him to overcome it. Peploe preferred to obtain, and did obtain, the degree of Bachelor of Divinity from Archbishop Wake, and by so doing, it was thought, cast a slur upon Oxford.

Bishop Gastrell, with the permission of Wake, drew up a statement called *The Bishop of Chester's Case* with relation to the Wardenship of Manchester, in which it is attempted to be shown that no other degrees but such as are taken in the University can be deemed legal qualifications for any Ecclesiastical preferment in England. This was printed at the University press, Cambridge,

in folio, in the year 1721, and was privately circulated. It is drawn up with ability and candour, and contains no personal reflections on Mr. Peploe. The proofs, however, were unsatisfactory to the Court of King's Bench, who established the legantine power of the Archbishops of Canterbury to confer degrees, and acknowledged them to be of equal validity for Ecclesiastical preferments as University degrees.

Gastrell had refused to install the new Warden on the plea that his Lambeth degree was insufficient as a qualification, and he had contended that the Archbishop's degree was merely a literary and honorary distinction. (Burn's *Eccl. Law*, vol. i. p. 462.)

The long and acrimonious debate on this trivial point being ended by the civil decision, "on the 3rd March, 1725, Samuel Peploe, S.T.B., was instituted, by his proxy Mr. Francis Hooper, into the Wardenship of Christ's College in Manchester, by Roger Bolton and John Copley, the Fellows," and, it is recorded, "at the same time Francis Hooper, in the name and stead of the said Samuel Peploe, Bachelor of Divinity, did take the usual Oaths required by the Statutes of the said College." (*Chapter Reg.*, vol. ii.)

The Low Church views of Peploe were considered by Gastrell mischievous and heterodox, and the principles and spirit of the Visitor were obnoxious to the Warden, and both of them seem to have forgotten the spirit of their Great Master, who bought them with his blood. There can be no doubt that Gastrell was sincere and honest in his opposition, although his boast that "he had as good a chance in the next world as any of his opponents," was rather too much in the brawling style of the wanton wife of Bath :

I hope my soul in Christ his passion
Shall be as safe as thine.

There is clear evidence that Gastrell, well knowing the prevalent opinions of a large and influential body of churchmen in Manchester, foresaw and deprecated the feuds and discords which

would inevitably ensue from this indiscreet appointment. The peace of the Church was accordingly sacrificed ; Peploe maintained his right, and Gastrell's fears were realized.

Peploe denounced the Popish tendencies of the clergy, but the high ritualism which undoubtedly prevailed in the Collegiate Church appears, at least at this distance of time, to have been nothing more than a suitable attention to "the decency and order" of the English communion, which had been too much neglected by the Puritans and their successors, who feared Romish innovations, and suspected the motives and repudiated the harmless practices of a new order of zealous and hard working clergymen.

Peploe at this time held and propagated extreme opinions on the subject of religious liberty and toleration, and vociferated remarks on both which he did not find in the Liturgy of the Church to which he belonged. However agreeable his views might be to the frequenters of Cross Street Chapel, they could hardly be expected to be favourably received at the Collegiate Church. Nor was his want of courtesy towards his brethren, who, doubtless from conscientious motives, resisted what they conceived to be his schismatical and sectarian policy, likely to induce them to "listen to the voice of the charmer," as he sought, in a hard spirit, to impose upon them, perhaps canonically, the extreme pains and penalties of their charter, as well as political penalties. If some of the more influential Fellows were regarded by him as sinecurists, it seems to have escaped his recollection that he himself was in the same category, and that he had not been at all disposed to exclude his son from it.

The Collegiate Clergy did not scruple frequently to taunt their Warden for his association with a body of Separatists, who did not acknowledge any authority in religious matters and who refused to submit to any restraints imposed by the Church, who hesitated to admit the Divine authority of the Holy Scriptures, or to confess their belief in the doctrine of the Holy Trinity, whilst they zealously advocated the Hanoverian succession and

professed to dread the encroachments and designs of Popery. (See Life of Gastrell in the Introd. to *Notitia Cestr.*, 1850.) There was much force in the arguments put forth at this time (1722) in a pamphlet, styled *An Argument proving how mischievous to all Governments a Political Clergy have been*, which must have dealt hard blows to the Warden ; whilst the Clergy of Manchester would writhe under the sharp lashes of another tract which just then appeared, viz., *Episcopal Traytors or Priests awkward Politicians* (1722) ; and whilst Gastrell, Atterbury and others, were boldly reminded of *The Manner and Method of Proceeding against Bishops for High Treason* (1722).

Peploe found himself alone in the Chapter on all religious and political questions, and he was not recognised by his Diocesan. His situation was one of great pain and disquietude, with no mitigating circumstances attending it.

From the year 1717 until 1725 there is an ominous hiatus in the College Register, and nothing but leases and annual audits are recorded by the Registrar. It is clear that the head of the Chapter not being recognised by the Fellows, the latter found themselves incapacitated for the legal performance of capitular acts, although no record has been made of the prevailing mis-understanding.

After a lapse of eight years, Gastrell, the inexorable opponent of Peploe, died, and the King, mindful of his Whig friend, promptly nominated him to the vacant See of Chester, with permission to hold the Wardenship of Manchester in *commendam*. He was consecrated at St. Margaret's, Westminster, April 12, 1726. (Le Neve, vol. iii. p. 261.)

A fresh legal point was immediately started which involved considerable difficulties. The Bishop of Chester was Visitor of the College, and the Warden of Manchester was one of the parties to be visited, but the two offices were now united in one person, so that he could not visit himself !

After much unseemly contention between the Warden and his Tory Clergy, who fearlessly maintained their old principles and

carried their nominations in the Chapter House, the Government of the day introduced and passed a measure empowering the King to visit the Collegiate Church of Manchester whenever the Wardenship should be held along with the Bishoprick of Chester (*Statutes at large*, vol. v. p. 705), an event which has not since occurred, and never will again.

After his promotion Bishop Peploe soon appeared in the Chapter House at Manchester, and presided over its deliberations. His first act appears to have been, on the 12th December, 1726, to alienate the patronage of the advowson of Didsbury and to vest it in Dame Anne Bland, on condition of her advancing £200 in augmentation, along with the Governors of Queen Anne's Bounty, who paid a similar sum for that purpose. (*Chapter Reg. Book*, vol. ii.)

The Warden was always severe in reference to the ordinary conduct and proceedings of his clerical colleagues, and seems to have kept a sharp eye on them. However good the intentions of the Fellows might be in the Chapter House, they would take no advice from their head, nor bend to his apostolic counsels, and he therefore often came among them not "in love, nor in the spirit of meekness, but *with a rod*." In the year 1733 he strongly denounced the public dancing assemblies of the town as improper places of resort for the clergy, and strictly inhibited their attendance. In this respect he was doubtless anxious that his clergy should be more circumspect and decorous in their manner of living than they seem to have been, but it is sad to record that they compared him to *Cromwell*, and regarded him as being little better than a *Puritan*, although it must be admitted that Puritanism was not a salient feature in his character.

When he visited the Chapter House it was observed that he came to collect the fines incurred by the Fellows during his absence, and this was done with so much rigour and severity that it was occasionally resisted by them. Nor were the Fellows slow to "snatch a fearful joy" and to avail themselves of his Lordship's necessary absence to enforce such fines as he himself incurred.

In the year 1735, owing to some differences which had arisen on this subject, Dr. Byrom of Manchester and Dr. Dunster, the Vicar of Rochdale, both of them impartial and discriminating men, were engaged by the Fellows, probably with the Bishop's concurrence, to accommodate the points in dispute, but the result is unknown. The Fellows professed themselves to be "ready for peace's sake to hearken to any measures that might be judged advisable." (Dr. Hibbert-Ware's *Hist. Coll. Ch.*, vol. ii. p. 81.)

The Warden's power as Visitor being gone, and finding himself opposed on almost all subjects by the Fellows, and being unable to guide or control their measures, he very prudently resigned the Wardenship in 1738, having filled the office during twenty years, unhappily for himself and for the College.

After he became *Visitor*—although his term was brief—his conduct towards the clergy was highly exceptionable, and it is probably no breach of charity to say that it seems to have continued the same through all vicissitudes. His conduct, however, towards the Diocesan clergy was very different. He is said to have been greatly beloved by them, notwithstanding the failing of a warm temper which was constitutional, and probably too often excited by causes which he might have avoided. It is obvious that the "animus æquus" of the poet was never attained by him, and that he was a stranger to the "same mind" of his divine Master. He was unquestionably a man of great determination of character and totally regardless of public opinion in the discharge of his official duties. He will always be regarded as a strong and unflinching party man in politics, and a feeble and incompetent prelate, advocating opinions and seeking to inculcate principles totally incompatible with the ritual and dogma of the Church which he was pledged to support.

In the year 1836 I examined the contents of a large box containing his sermons, charges, correspondence and other *MSS.*, and from the interlineations of the Sermons he appears to have prepared them with care, and those which I read were sound, orthodox, and well written. I also saw his large silver Diocesan seal.¹

¹ In the office of Messrs. Barratt, Ridgway and Ford, Solicitors, Manchester.

The Bishop died at Chester, February 21, 1752, aged 84 years, and was buried in his own Cathedral, where he had sate 27 years. His monument still remains, and I observed that he is styled on it only S.T.B., so that he is one of the few of our English bishops who was never a Doctor of Divinity. Greswell, however, styles him S.T.P. There is probably more than meets the eye in the sentence on his monument, “*qualis erat supremus dies indicabit.*”

In Dr. H.-Ware's *Hist. of the Coll. Ch.* is an engraving of the Bishop's portrait, from a painting by Hamlet Winstanley of Warrington, engraved by Woolnoth in his best style, but so different from an original engraving by Faber, in 1733, of Winstanley's portrait (sold by J. Hopkinson, bookseller in Preston, 1733), that some doubt might exist as to the identity of the pictures had not the size and general style been the same. The Bishop is seated in a chair and holds a small book in his right hand, and from the left hand being open and extended he seems to have been taken by the artist in the attitude of delivering a charge.

In the old engraving he is represented as a man “of sullen dignity,” grave and severe in expression, of the age of sixty or upwards, wearing a full-bottomed wig, and dressed in his episcopal robes. In the engraving of 1830, which is reduced in size, he appears to be a handsome, intellectual looking man of about five-and-forty, with a remarkable sweetness of expression about the mouth, and an absence of all morbid fancies and fanaticism. Certainly the dissimilarity of the two faces is very great.

It may be recorded to the credit of the Bishop of Chester that during his episcopate the following churches were built, rebuilt, or consecrated by him. He consecrated :

Burwardsley in Bunbury, 17—.	Rainow in Prestbury, 17—.
St. George's, Liverpool, 1734.	Saltersford do. 17—.
St. Thomas's, Do. 1750.	Lees, Ashton-under-Lyne, 17—.
Burtonwood, Warrington, 1736.	Ardwick in Manchester, 17—.
All Saints, Bolton-le-Moors, 17—.	Unsworth in Prestwich, 17—.
St. Mary's, Rochdale, 1744.	Poulton-le-Sands, 1745.
St. George's, Kendal, 1755.	Field Broughton, 1745.
Rusland in Coulton, 1745.	Helsington in Kendal, 1745.
Harrogate, 1749; Grimsargh, 1726.	St. George's, Preston, 1726.

He also consecrated the following, which had been rebuilt between 1726 and 1752 :

Chadkirk in Stockport.	Holme in Whalley.
Christleton.	Backford.
Whitegate or Newchurch.	Congleton.
Knutsford.	Rostherne.
Woodhead in Mottram.	Aston in Runcorn.
Formby in Walton.	Sankey in Prestcot.
Newchurch in Winwick.	Westhoughton in Dean.
Shaw in Prestwich.	Rufford.
Hambleton in Kirkham.	Gressingham.
Poulton-le-Fylde.	Wyersdale.

Warden Peploe married 1st, 169—, Ann, only daughter of Thomas Browne of Shredicote, in the county of Stafford, Esq., and had issue, 1. *Samuel*, born 1699. 2. Mary, baptised at Preston, July 29, 1701; married Francis Joddrell of Yeardsley, in the county of Chester, Esq. 3. Ann, baptised at Preston, Nov. 1, 1702; married James Bayley of Manchester, Esq., Registrar of the Diocese of Chester; she *ob.* Nov. 29, 1769, *æt.* 67; he *ob.* Nov. 14, 1769, *æt.* 64. 4. Elizabeth, baptised at Preston, June 26, 1704; married John Bradshaw of Darcy Lever and Manchester, Esq., High Sheriff of Lancashire. 5. Jane, baptised at Preston, Nov. 25, 1705, buried there Dec. 11, 1705.

In the Register of burials at Preston are the following entries : 1705, Dec. 5, Anne, the dear wife of Samuel Peploe, Vicar of Preston ; and on the 25 Sep., 1710, was buried Elizabeth Peploe, niece of Samuel Peploe, Vicar of Preston.

On the 8 January, 1711-12, he married, secondly, Mrs. Ann Birch, daughter of his predecessor, the Rev. Thomas Birch, M.A., Vicar of Preston and Lancaster, younger brother of John Birch, Esq., M.P., Colonel in the Parliamentary Army, and third son of Samuel Birch of Ardwick, Esq. By this wife he had no surviving issue.

The only publications which I have met with of Bishop Peploe are :

1. *A Sermon Preach'd at the Assizes held at Lancaster, 7 April, 1710*, by Samuel Peploe, A.M., Vicar of Preston in Lancashire,

and Chaplain to the Right Honourable John, Lord De la War. Text, 2 Sam. xv., the first clause. 8vo, London. Dedicated to Robert Parker, Esq., of Cuerden, High Sheriff.

2. *A Stedfast Affection to the Protestant Religion, and the Happy Government of His Majesty King George, in Opposition to the Wicked Designs of the Present Rebellion.* A Sermon (text, 1 Kings xviii. 21) at Liverpool, 11 January, 1715-16, at the opening of the Commission for trying the Rebels, before Sir Thomas Bury, Sir Robert Eyres, and Sir James Montagu, Knights. By Samuel Peploe, M.A., and Vicar of Preston in Lancashire. London, 8vo, 1716, pp. 24. It was published at the desire of the Judge, the Sheriff, and the Grand Jury.

3. *God's Peculiar Care in the Preservation of our Religion and Liberties.* A Sermon (text, 1 Sam. xii. 7) at Lancaster Assizes, 24 March, 1716, before Judge Dormer. By Samuel Peploe, M.A., and Vicar of Preston in Lancashire. London, 8vo, 1716, pp. 28. Dedicated to Thomas Crispe, Esq., High Sheriff of the County Palatine of Lancaster.

4. *Questions under various heads to be answered by the Clergy of the Diocese of Chester at the Primary Visitation of Samuel, Lord Bishop of Chester, with an Historical account of Synodals, Procurations, &c., and Instructions to the Clergy regarding Titles, Curates, Divine Service, &c.* 4to, 1726, pp. 8. (I gave my copy to the Bishop of Manchester, 1861.)

SAMUEL PEPLOE, only son of Samuel Lord Bishop of Chester, was born about the year 1699, probably at Kedleston, as he was not baptised at Preston, of which parish his father became Vicar about the time of his birth. He probably received his early education at the Grammar School of Preston. He matriculated at Wadham College, Oxford, and graduated B.C.L. October 29, 1726, and D.C.L. July 2, 1763, being a grand compounder.

On the 4 July, 1727, he was instituted to the Vicarage of Preston, which his father had resigned, on the nomination of King George II., and on the same day he was collated by his

father in right of his See to the Rectory of Tattenhall, and to a Prebendal Stall in Chester Cathedral. (Le Neve, vol. iii. p. 271.) He held his stall forty-four years, and it had been held by his predecessor, Archdeacon Thane, for almost the same length of time. He was installed Archdeacon of Richmond, 4 June, 1728, on the death of Dr. Stratford (*Ibid.*, p. 268), and on the death of Dr. Peregrine Gastrell, the Bishop promoted him in 17—, to the office of Chancellor of the Diocese. Such an accumulation of patronage was a gross abuse of a solemn trust, and must have been a scandal throughout the Diocese. But the Bishop and the King had not exhausted their insults to the Clergy, as, at the instigation of the Bishop, the King appointed Mr. Peploe Warden of Manchester, in which dignity he was installed, on the resignation of his father, on the 25 October, 1738. (*Chapter Reg.*) At this time the Bishop gratified his ambition, and became the Visitor of the College, and exercised his function with his ordinary acerbity towards the Fellows.

The admission of the new Warden to the capitular body, as his father's successor, was not calculated to conciliate any of the Clergy, and he was regarded as an intruder of a questionable and unpromising character, and nothing advantageous was likely to result from his presence or measures either to the Chapter, the Church, or the Diocese.

In the early part of his Wardenship he seldom resided in Manchester, owing to the Chapter clergy being so much opposed to his views on the great political questions of the day, and also from the difficulty he experienced in co-operating with them even in the ordinary affairs of the Church. The Clergy were the successors of the Non-jurors, and held the views of Sancroft and Ken, and defended them with hardly less ability than Kettlewell and Nelson. The *MS.* Sermons which I have read, written by some of the Fellows, at this time, vindicated what are called Catholic principles in a very masterly manner, and Erastianism, which had commenced its disastrous inroads in the Church, was strongly denounced and ably exposed. Non-resistance, passive

obedience, and the divine right of kings, were little regarded by the Warden, whose latitudinarian views induced him to treat the true sons of the Church with something more than coldness and disfavour. He maintained the popular views of the day and advocated the *liberal* notions which wounded the Church, advanced Schismatical societies, and convulsed the country. On April 15, 1743, he resigned the Vicarage of Preston.

On the 13 December, 1744, the Rev. Henry Brooke, M.A., Head Master of the Grammar School, dedicated to the Rev. Mr. Peploe, Warden of Christ's College, Visitor, and the Feoffes of the Grammar School, Manchester, his eloquent *Essay on the Usefulness and Necessity of Studying the Classicks*, although it does not appear that the Warden did any thing to extend the usefulness of the School or to promote its interests. The founders had appointed the Wardens visitors of the School.

After the disastrous Rebellion of 1745, the unhappy controversies of the day slowly subsided, and public peace was restored. The older Fellows passed away to their reward, and the Warden appears gradually to have co-operated with the Clergy in promoting the welfare of the extensive parish. In September, 1753, the Warden and Fellows, at the assize held at Lancaster, brought their action against the weavers of Manchester for an Easter due of 4*d.* for each weaver of woollen and linen, for each loom. There was a special Jury upon an issue, directed to the Barons of the exchequer, and the verdict was in favour of the weavers, on the ground that the woods from which the weavers obtained materials for their looms being cut down, the payment, which was traced to the Flemings seeking an asylum in Manchester, on the persecution of the Duke of Alva, ceased. (*Chapter Reg.*)

On the 27 December, 1757, Mr. Peploe, the Warden, and the Revs. Richard Assheton, Thomas Moss, Thomas Fokley, and John Crouchley, Fellows, unanimously settled and prescribed the powers of a Vice-Warden, and the duties of Bursar, Collector and Registrar of the College. The Vice-Warden is to be elected annually, and is not necessarily — as it has been contended —

the senior Fellow. (*Chapter Reg.*, Greswell, p. 202) These and other important regulations for the government and well being of the College, met with the Warden's hearty concurrence.

Mrs. Ann Diggles, wife of Thomas Diggles of Manchester, Esq., by will dated March 18, 1755, proved at Chester, June 5, in the same year, bequeathed to the Rev. Samuel Peploe, Warden of Manchester, £100 in trust, to apply the same to the rebuilding of the Parish Church of Gorton, if the same should not have been rebuilt in the lifetime of her husband.

In the year 1727, he obtained, in succession to John Thane, the Rectory of Northenden, which was not an indecent political job like the Wardenship, but was in the gift of the Dean and Chapter of Chester, of which body he was a member. If the appointment was not a breach of public decorum, it may be feared that the already surfeited pluralist exposed himself to the vulgar charge of accepting the benefice for the sake of the emoluments attached to it.

After the death of his father, the Warden, who had met more than his match in the Fellows, and had found that his position in the Chapter House was as humiliating to himself as it was dangerous to the Church, seems to have modified his views and to have conciliated his fellow dignitaries.

He resided more frequently in Manchester, although, in the year 1773, he had not a house in the parish. (*Manch. Directory, eo anno.*) The more his delicate shades of character and consistent conduct became known the more he appears to have been appreciated and the old grievances to have been forgotten.

It has been recorded that he thoroughly understood the vernacular of Lancashire, and generally addressed the lower orders in their own uncouth and original tongue, although it is clear that he had a purer English at his command when the occasion required it. He was a man of cultivated mind, and, notwithstanding his lavish preferments, is said not to have been anxious in taking care of his own interests, nor a proficient in economy. He had a local fame, and seems to have valued it.

His character has been drawn by a contemporary with no unfriendly hand. "Dr. Peploe was a learned, honest, worthy, pious, and good man ; much respected by the clergy here and at Chester, as he resided occasionally at both places, and was remarkable for his attendance on public worship. His great affability to the members of each choir, or to those whom he took notice of for their attendance at prayers, has greatly endeared his memory among the lower class of the people. Those of superior rank found in his company and conversation none of that sounness and formality observable in some devotees ; for though exact in his attention to religious duties he was remarkable for the ease, politeness, facetiousness, and urbanity of his manners. As a gentleman he was liberal without ostentation, possessing the happy talent which conferred favours or softened the disappointment of a refusal with a grace peculiar to himself, while he preserved the gravity and decency of the clerical character. The same ease and dignity accompanied the delivery of his compositions from the pulpit, where, if he touched upon controversy he went through it with less acrimony and more precision than is generally observed." If a panegyrist and friend wrote in this strain it was pronounced by some of his parishioners, "far from being too flattering." (Dr. H.-Ware's *Hist. Coll. Ch.*, p. 155.)

The Warden died on the 22 October, 1781, aged 82 years, and was buried in the nave of Chester Cathedral, leaving behind him the character, probably described by his son, of having been "a devout Christian, an able Preacher, and a sound Divine."

His portrait, painted by Gainsborough, was engraved from the original in the possession of Samuel Peploe, Esq., of Garneston, in the county of Hereford, in January, 1831, for Dr. H.-Ware's *History of the Collegiate Church, Manchester*. He is robed in his black gown and cassock, and wears bands. He has on a large full bottomed powdered wig. The features are good, the face large and full, with much pleasing intelligence and solidity of character in the expression.

Warden Peploe married, first, at Preston, December 27, 1727,

"Mrs. Elizabeth Birch of Hereford, spinster." She was the daughter of the Rev. Thomas Birch, Rector of Hampton Bishop, in the county of Hereford, and the niece of Bishop Peploe's second wife. They had issue :

Ann, daughter of Samuel Peploe, Vicar of Preston, baptised March 23, 1728-9; buried at Preston, July 6, 1736; — Elizabeth, baptised at Preston, September 15, 1730, buried there, July 22, 1731; — Lætitia, baptised November 14, 1732, and buried at Preston, November 17, 1732; — Mary, baptised August 26, 1733, and buried at Preston, August 6, 1736; — Samuel Birch, son of Rev. Archdeacon Peploe, baptised at Preston, December 28, 1737, buried there, November 2, 1746; — Ann, his daughter, baptised at Preston, January 18, 1738-9; — John, son of the Rev. Archdeacon Peploe, baptised at Preston, February 8, 1740-1.

Warden Peploe married, secondly, on the 10 October, 1774, Rebecca, daughter of Edward Roberts, Esq., Deputy Registrar of the Diocese of Chester. (*Gent. Mag.*, vol. xliv. p. 494.) He is at that time styled "Mr. Chancellor Peploe." His wife died without issue, 29 October, 1779.

The Warden's only surviving son succeeded in 1752, to the estate at Garneston, in the county of Hereford, under the will of his uncle, Samuel Birch, Esq., and assumed the surname of Birch. He married Ann, only daughter and heiress of William Clowes of Hunt's Bank in Manchester; she died May 6, 1820. He was High Sheriff of Herefordshire in 1768, and died January 26, 1805, *æt.* 63. He had issue, Ann, married David Webb of Audley Square, London; Mary, who *ob.* unmarried; and Samuel Peploe of Garnston, Esq., born 1 July, 1774, married, March, 1796, Katherine Frances, daughter of Sir George Cornwall of Morcas Court, Bart. His wife died without issue, 17 March, 1831. Mr. Peploe was a Deputy Lieutenant, Magistrate, and High Sheriff of the county of Hereford.

RICHARD ASSHETON was the younger of the two sons of Ralph Assheton of Downham Hall, in this county, Esquire, and

was born on the 19 August, 1727. The head of his family now represents, in name and blood, the Asshetons of Assheton, Middleton, and Whalley Abbey. His mother was Mary, only daughter of Thomas Lister of Arnolds Biggin, in the county of York, Esq., ancestor of the Barons Ribblesdale of Gisburn Park. At the death of his father he was only two years old. He was a favourite pupil of the Rev. John Clayton, M.A., of Salford, and appears in the celebrated picture of Clayton and his pupils at Kersal Cell. He was afterwards removed to Westminster School, and went thence to Brasenose College, Oxford, where he graduated B.A. 1748, M.A. 1751, B.D. 1782, D.D. 1782. He was likewise elected a Fellow of his College. He was ordained Deacon 10 March, 1754, and Priest on the 7th of the following June.

In 1757, he married Mary, the younger daughter and coheiress of William Hulls of Popes, in the county of Hertford, merchant (his brother having married the other sister), and in April of that year he was presented to the Rectory of Middleton, and to the Rectory of Radcliffe, in the county of Lancaster, by Sir Ralph Assheton of Middleton, Bart. He, however, vacated Radcliffe, which he only held a short time, in the same year. His patron's brother married his sister, daughter of Ralph Assheton, Esq., of Downham.

On the 10 April, 1759, he was elected a Governor of the Chetham Hospital and Library in Manchester, in the place of Edmund Hopwood of Hopwood, Esq., and acted as a Governor for forty-one years. In 1782, he was appointed one of the Trustees of the Free Grammar School of Bury, "not being a Bishop," according to the statutes of the School, and he continued to hold the office until his death.

Mr. Assheton continued to reside at Middleton for many years, and discharged his Collegiate duties in Manchester until the death of Dr. Peploe, when, on the 2nd March, 1782 (*London Gazette, eo anno*), he was appointed by the King Warden of Manchester, and it is recorded that when he went to "kiss hands"

on his preferment, the loquacious monarch distinguished him by more than ordinary courtesy, and detained him a considerable time in conversation.

Dr. Assheton was an intimate friend of his neighbour the Rev. Dr. Tunstall, the amiable Vicar of Rochdale, and in the year 1765, materially promoted the sale of the Doctor's Lectures on *Natural and Revealed Religion*, published for the benefit of Tunstall's widow and family.

In 1770, he was elected a Feoffee of Manchester Grammar School (see his Autograph, *Lanc. MSS.*, vol. ii. p. 301), and in 1773, for some cause, probably connected with his Fellowship, he had a house and resided at Cheetwood, near Manchester, leaving Middleton to the charge of a Curate.

In 1787, the Dissenters made strong and united efforts for the repeal of the Corporation and Test Acts, and great turbulence prevailed in Manchester owing to some of their irregular proceedings. The public mind was not enlightened on the subject, and the conduct even of the friends of the Church could not be vindicated. The Roman Catholics at the same time were chafing under their civil disabilities, and were clamouring for their lost spiritual domination. Some Erastian members of the English Church were associated with these malcontents, and party strife everywhere prevailed, to the sorrow of good men and to the injury of religion. Dr. Assheton, as the head of the Manchester Clergy, firmly, but temperately, opposed the assumed rights of these parties, and regarded the concession of their demands impracticable. But amidst all the debates and distractions of the day, the Warden, it was said, "never lost that equanimity of temper which flows from the settled principle of a *mens conscientia recti*. This was shown when his house was attacked by a violent mob, on which occasion he personally confronted the rioters and fearlessly remonstrated with them in a temperate speech, which led to their quiet dispersion." (Dr. Hibbert-Ware's *Hist. Coll. Ch.*, p. 167.)

In 1797, he was appointed a Vice-President of the Lying-in

Hospital, Manchester, and had for his associates Sir John Parker Mosley, Bart., Lieut.-Col. Clowes, and Robert Peel, Esq., M.P., the President being Lord Grey de Wilton.

The Warden's wife was a charitable and benevolent woman, and had many old pensioners who were much attached to her. A facetious person meeting one of these crones the day after the Doctor's appointment to the Wardenship, and before the fact was generally known, informed her in a solemn and mysterious manner that it had just come out, to the surprize of all Middleton, that *Madame Assheton* had slept with *the Warden of Manchester* on the preceding night! The shock of this announcement was so great to the poor old alm's-woman that she fainted, and on recovering went to the rectory with a bill of indictment against the presumed slanderer, when to her delight the mystery was revealed. (Rev. R. C. W. Wilkinson, Curate of Middleton, 1842.)

In a clever but acrimonious work by the Rev. Tho. Seddon, M.A., Rector of Stretford, which appeared in the year 1779, in 4to, styled *Characteristic Strictures*, Dr. Assheton, at that time Fellow of the Collegiate Church, is represented under the character of "Crassus" (page 3) :

The man who not only assists his friends and relations, but is hospitable to strangers, *a father to the fatherless* and a husband to the widow, should never be reflected upon for avarice; yet *Crassus*, one of the most considerable orators in Rome, was reproached for his sordid disposition; a man who had gained the love of the people from his affability and readiness to undertake the cause of the poor, when *Pompey*, *Cesar*, and even *Tully* himself refused to stand up for them. This aspersion, however, the painter has done away, with a peculiarity of design which seems to recommend a cautious enquiry into those actions that give the least appearance to unfavourable suspicions, before we presume to condemn them as faults, remembering that the features of benevolence and the hand of charity so ill agree with an avaricious mind, that when the former are allowed the latter must be inevitably exploded.

The Warden was censured by the inhabitants of Middleton for permitting the large old Rectory House and the living generally

to fall into a dilapidated state, the gardens and grounds being neglected on the idle and probably false supposition that he was the last of the Asshetons who was likely ever to hold the ancient family advowson, and that its preservation was therefore unimportant. This advocacy of the rights of the poor, referred to above, were said to have been suggested by his exertions to obtain the lost exhibitions of Dean Nowell to Middleton Grammar School, after Egerton, Harbord and even Sir Ralph Assheton had declined interfering. In his younger years he was considered a fine orator. He died very rich. (Rev. Mr. Wilkinson, Curate, 1842, and Rev. Mr. Archer, Rector of Middleton, *his Curate*.)

Dr. Assheton died on the 6 June, 1800, aged 73 years, "sincerely lamented and esteemed," and was buried with his ancestors at Downham, where a monument was erected to his memory. (Whitaker's *Whalley*, vol. ii. p. 146.) His widow died at Thorp Arch, in the county of York, 4 October, 1815, in her 80th year, and was buried at Downham.

They had issue :

1. Richard Hulls Assheton of Brasenose College, Oxford, B.A. 1781; M.A. April 6, 1785, and who was in Holy Orders. He died of consumption at Lisbon, 1785, in his 26th year.
2. Elizabeth, married James Whalley of Clerk Hill, near Whalley, Esq., afterwards Bart. She died September 8, 1785, in her 24th year, and was buried at Whalley, where her exquisitely beautiful monumental inscription still remains. (See Whitaker's *Whalley*, vol. ii. p. 6, and *Memoirs of Rev. Thomas Wilson, B.D., of Clitheroe*, pp. xlvi.—xlviii., 4to, 1857.)
3. Mary, elder daughter, married — Perfect of Thorp Arch, Esq.
4. Caroline, third daughter and coheiress, married the Rev. — Drake, M.A., Vicar of Kirkthorpe, near Wakefield, who used to say that if a man strongly desired a reasonable thing he would ultimately obtain it, and instanced in his own case that he had long wished to marry Miss Assheton and long despaired, but still continued to pray on and his prayer was answered ; and

that from early life he earnestly desired the living of Kirkthorpe, but owing to its being a *Clare Hall* living and he an *Oxford* man, there was no probability that he should ever get it. He still continued to pray that he might become the Rector, and ultimately offered his own living in Wales in *exchange* for that of Kirkthorpe, and his long-cherished wish was realized. He told this anecdote to the Rev. W. T. ffarrington of St. James's, Rochdale, 1839.

THOMAS BLACKBURNE, second son of Thomas Blackburne of Oxford Hall, near Warrington, Esq. (Sheriff of Lancashire in 1763), and of his wife Ireland, daughter and coheiress of Isaac Green of Childwall and Hale, Esq., was born in 1756. He was the grandson of the Rev. William Assheton, B.D., Rector of Prestwich, and the last of his family who owned Chadderton. He was educated at Westminster School, and was afterwards of Trinity College, Oxford, B.A. 1781, M.A. 1794, B.C.L. 1794, D.C.L. 1801, being a Grand Compounder for all his degrees.

He was presented by Henry Pickering of Thelwall Hall, in the county of Chester, Esq., to the Perpetual Curacy of Thelwall, in October, 1782, being the first Incumbent after the rebuilding of that long ruinous Chapel, and he held it along with Weaverham until 1806. (Nichols' *Topogr. and Geneal.*, May, 1846.) The date of Dr. Blackburne's death is there given erroneously. He was collated by the Bishop of Chester to the Vicarage of Weaverham, near Northwich, on the 12 April, 1796. He was presented by the Crown to the Wardenship of Manchester on the death of his friend Dr. Assheton, and was installed on the 12 July, 1800. (*Chapter Reg.*)

On the 6 October, 1800, he was elected a Feoffee of the Chetham Hospital and Library, in the place of his predecessor.

In 1801, he was appointed one of the Trustees of Bury Grammar School, and filled the office until his death. He frequently attended the annual services on the 6 of May. On the 5 October,

1808, his health was drunk at the Manchester Grammar School Festival, as "Dr. Blackburne, Visitor of the School," and on the 3 October, 1810, he was similarly honoured as "the Visitor," along with the Rev. Dr. Cooke, President of Corpus Christi College, Oxon, "Patron of the School," his brother Isaac Blackburne, Esq., M.A., being one of the guests. (*School Reg.*) On the 7 October, 1807, his daughter, Miss Blackburne, was the Lady Patroness of the School Festival, Major Hulton and J. B. Isherwood, Esq., being the Stewards. (*Ibid.*)

Warden Blackburne was the President of the Manchester Sunday School Society, and a friend of popular education in the principles of the Church of England. In 1801, he preached the Whit-Monday Sermon in the Cathedral.

In 1815, the Collegiate Church was enlarged for the accommodation of the large congregations by the erection of five pillars in the south aisle, between Trafford Chapel and Browne's Chapel, and the galleries and pews throughout the church were rebuilt. In this work the Warden was much interested.

Canon Wray said that the Warden seldom preached, but his manner was earnest and impressive, and he attributed what little oratory he possessed to the circumstance of having, when a boy at Westminster, taken his part in acting some of the Latin plays of Terence or Plautus, in the presence of Garrick. He was not an inarticulate mumbler, like some of his contemporaries, but an interesting preacher, and always spoke of the Westminster play as associated with his most pleasant thoughts and useful acquirements; but he was not an actor in the pulpit. (Jan. 7, 1852.)

On Sunday, January 5, 1823, after having officiated at Holy Communion in the morning service of the Collegiate Church, he was seized with illness. When the clergy returned to evening prayer they found the Warden in the Chapter House, complaining of cold, but could not prevail upon him to leave the church until the service was over, when he was removed to his lodging in Fountain Street.

On the Friday following, the 10 January, he died, being in

his 67th year. He was buried with his ancestors at Hale, near Warrington.

He was a man of ready access to all persons, and his manners were singularly pleasing and affable, so that he was a general favourite. He had a very impressive manner of reading the Prayers of the Church, which was aided by a most powerful voice, better adapted for the *nave* than the *choir* of the church. "His Sermons were universally allowed to be excellent, both for the soundness of the doctrine and the Christian morality which they enforced." (Dr. Hibbert-Ware's *Hist.*, p. 172; *Gent. Mag.*, Feb., 1823, p. 187.)

He married at Runcorn, in 1782, Margaret, eldest daughter of Sir Richard Brooke of Norton Priory, in the county of Chester, Bart., by whom he had issue :

1. Margaret, *ob. s. p.*
2. Mary, married Rev. Peter Leigh, M.A., 10 November, 1813, at Daresbury. He was second son of Egerton Leigh of the West Hall, High Leigh, Esq., and was Rector of Lymm. She was born in August, 1782.
3. Anne, married Ralph Peters of Platt, Esq.

The Warden's residence was Thelwall Hall in the parish of Runcorn, and he was in the Commission of the Peace for Cheshire. His brother John was forty-six years the representative in Parliament for the county of Lancaster, and during the whole of that period he only asked, and received, two favours of the government which he supported, viz., the Wardenship of Manchester for his second, and the office of Distributor of Stamps for his third brother. (Rev. W. R. Hay, Vicar of Rochdale, 1830.)

THOMAS CALVERT was the son of Mr. . . . Jackson of Preston, in the county of Lancaster, and was born there in the year 1775. He was educated by the Rev. Thomas Wilson, B.D., the learned Master of Clitheroe Free Grammar School, and went from thence to St. John's College, Cambridge, having for his tutor Dr. James Wood, afterwards Master of the College and

Dean of Ely. He became the fourth Wrangler, and was elected Fellow of St. John's in 1798 ; he graduated B.A. 1797, M.A. 1800, B.D. 1807, and D.D. 1823. In 1814, he succeeded Dr. Wood as tutor of his College. He was appointed Norrisian Professor of Divinity in 1815, *vice* Fawcett, and resigned the office in 1824. In the latter year he also relinquished the place of Lady Margaret's preacher, in which he had succeeded Dr. Fawcett in 1819.

He was appointed one of the King's preachers at Whitehall, in 1819, in which capacity he was first introduced to the notice of the Earl of Liverpool, the Minister of the day, an excellent man, who usually attended that place of worship.

Lord Liverpool quickly discovered and greatly appreciated the merits of Mr. Calvert, and he was marked out for preferment. Lord Liverpool and Lord Stowell brought his claims under the notice of Dr. Howley, at that time Bishop of London (in whom the appointment of the Whitehall preachers is vested), and he was requested by that amiable prelate to publish two Sermons which he had preached at Whitehall, and which had deeply impressed the minds of his two noble friends.

It may perhaps be stated, at this distant period, that the public did not exactly form so high an opinion of the merits of these Sermons as Lord Liverpool had done, nor are they remarkable either as finished compositions or as indicating profound theological attainments. They are, however, what such discourses ought to be, simple in diction, sound in doctrine, and easy of apprehension by all classes.

In 1820, shortly after the publication of these Sermons, Lord Liverpool presented Mr. Calvert to the Rectory of Wilmslow, near Manchester, the patronage being at that time claimed by the Crown, and the claim being disallowed, and afterwards established by the Roman Catholic patrons, the Traffords of Trafford.

On the death of Dr. Blackburne, Lord Liverpool recommended Mr. Calvert to George IV., who immediately appointed him Warden of the College of Manchester, the dignity being unsolicited and unlooked for by him. On Saturday, the 8 March,

1823, he was installed. (*Chapter Reg.*) He had been appointed in the preceding year (1822), by his College, to the valuable Vicarage of Holme, on Spalding Moor in Yorkshire.

On the death of his friend — Calvert, Esq., a gentleman unconnected with him by blood or family ties,¹ but who had long esteemed him for his private and public virtues, he succeeded to a large fortune, and before January, 1819, he had assumed the surname of Calvert and disused his own patronymic of Jackson. He was a zealous supporter and one of the earliest friends of King's College, London, being a subscriber to the foundation in June, 1820.

In Manchester he interfered little in political questions, but was strongly opposed, on religious grounds, to what was called, at that time, Catholic Emancipation, which had many able and strenuous advocates amongst the liberal politicians of Manchester, but it may be hoped not a single Churchman who would have imitated Sterne in his harsh and unchristian contempt of the poor Franciscan.

Although his political views were those of his admirable friend Lord Liverpool, he voted in favour of his *Whig* brother-in-law, Mr. Richard Greaves Townley, in his election for the county of Cambridge. At all times the Warden was considerate of others and often forgetful of himself.

He purchased the estate of Woodplumpton, in the parish of St. Michael's-in-the-Fylde, and the Hall was his occasional abode; but he resided chiefly in Manchester, his house being at Ardwick. (Gastrell's *Not. Cestr.*, vol. ii. part 3, p. 455.)

The Warden was constitutionally a timid and diffident man,

¹ Mr. Calvert was of an ancient family long seated at Cockerham in Lancashire, of whom was William Calvert of Cockerham, gent., who made his will 25 October, 1547, and desired therein to be buried in the church of that place. He had sons, Thomas, Robert, Michael, James, Christopher, George, and John, and daughters, Elizabeth, Dorotheie, Isabel, and Ellen. He appointed his son Thomas sole executor, and his brother Cansfield supervisor. Proved 6 November, 1555. (Piccopic's *MS. Wills*, Chetham Library.)

exceedingly unobtrusive and retiring, gentle in ruling, wise in counsel, charitable in word and deed, much beloved by the members of the Chapter, and especially by one whom I can never cease to revere.

The Church of England possessed in him a true and faithful son, gentle and placid, earnest and humble-minded, who illustrated her principles in his daily life and conduct. His tastes were scholastic and academical, and he possessed little of the pastoral character. He was just the man for a Deanery or the Headship of a College, his grace of manner adding much to his authority, and his conciliatory deportment rendering him exceedingly popular with the Clergy.

His friend and executor, the Rev. Canon Parkinson, said in a letter to me, July 7, 1849, "The Warden was indeed an example of the believers in word and conversation. His compositions were always good, and his language sometimes elevated. His Sermons never failed to impress and delight his hearers, and his agreeable and clerical enunciation of the most abstruse truths of Revelation was always effective."

The Warden died, after a short illness, at his house at Ardwick, near Manchester, on the 4 June, 1840, in his 65th year, and was voluntarily attended to his grave by the whole body of the Clergy of the parish of Manchester, above sixty in number, as a tribute of respect to his memory. No marble cenotaph or "storied pane" preserves his name or points out where his ashes repose; but "his record is on high."

Dr. Calvert married, 24 September, 1824, Juliana, daughter of Sir Charles Watson of Wratting Park, in the county of Cambridge, Bart., by whom he had issue :

1. A son.

2. A son.

3. Reginald Calvert, Esq., the youngest son, married by the Rev. W. G. Townley, at Impington, in the county of Cambridge, on the 15 August, 1861, Maria, eldest daughter of Alexander Cotton, Esq., of Landwade, same county, deceased. The Rev.

Dr. Parkinson was the trustee and guardian of these sons of the Warden.

The Rev. Canon Parkinson greatly venerated the Warden and wrote a Monody on his death, which, in my humble opinion, is the finest poem he ever wrote. (*Poems*, ed. 1884, pp. 167-74.)

Dr. Calvert was a good specimen of a dignified English Clergyman. His manner was calm and serene, kind and attentive in the extreme to every body. He was gifted with a natural and easy demeanour both in general society and the domestic circle, and possessed of a nervous sensibility which, whilst it made him shrink from giving pain to any one, gave a peculiar charm to all that he said or did.

Dr. Calvert's Sermons were as follows :

1. *The disinterested and benevolent character of Christianity.* A Sermon preached in St. Mary's Church, Cambridge, 1 July, 1819, for the benefit of Addenbrooke's Hospital. By the Rev. T. Calvert, B.D., Fellow and Tutor of St. John's College, and Norrisian Professor of Divinity. Text, *Acts* iv. 32. Cambridge, 1819, 8vo.

2. *The rich and poor shewn to be of God's appointment and equally the objects of His regard.* Two Sermons preached in His Majesty's Chapel, Whitehall, 1820. By the Rev. Thomas Calvert, B.D. Text, *Proverbs* xxii. 2. Cambridge, 1820, 4to.

3. *Christ's presence a source of Consolation and Courage.* A Sermon preached before the Corporation of the Trinity House, Deptford, 26 May, 1823. By the Very Rev. Thomas Calvert, Warden of Manchester, and Norrisian Professor of Divinity in University of Cambridge. Dedicated to the Earl of Liverpool and the Deputy Master and brethren of Trinity House. Text, *Matt.* xiv. 27. London, 1823, 4to.

4. *Help in Time of Need.* A Sermon preached in the Collegiate Church of Manchester, 14 May, 1826. By the Very Rev. T. Calvert, D.D., Warden of Christ's College. Text, *Psalm* xxxvii. 3. London, 1826, 8vo.

5. *Infidelity Unmasked*. A Sermon preached in the Collegiate Church of Manchester. By the Very Rev. Thomas Calvert, D.D., Warden of Christ's College, Manchester. 1831, 8vo.

6. *An Established Church the best means of providing for the Pastoral Care of a Christian Community*. A Sermon preached in the Collegiate and parish Church of Manchester, 18 May, 1834. Text, 1 Cor. ix. 14. London, 1834, 8vo.

7. A Sermon preached before the Corporation of the Sons of the Clergy in St. Paul's Cathedral, 1837.

8. *On the Duty of Bridling the Tongue*. A Sermon preached in the Collegiate Church of Manchester. By Thomas Calvert, D.D., Warden. Text, S. James i. 26. 1840, 8vo. (This Sermon was contributed to a volume by thirty-nine Living Divines, towards raising a fund for liquidating a debt on St. Andrew's Schools, Manchester.) The Warden argued that Christians are more separated by their prejudices than by their Creeds, and that an unbridled tongue, misrepresenting the doctrines and maligning the motives of others, mainly causes the divisions which weaken and disgrace the Protestant world. It is an admirable Sermon, full of sound wisdom and practical good sense, and no one more practised what he enjoined on others.

THE HONORABLE WILLIAM HERBERT, third son of Henry, first Earl of Carnarvon, descended from the Earls of Pembroke and Montgomery, was born January, 1778, educated at Eton, afterwards of Exeter College, Oxford; B.A. 6 June, 1798, removed to Merton College; M.A. 23 November, 1802; B.C.L. 27 May, 1808, Grand Compounder; D.C.L. 2 June, 1808, Gr. Comp.; D.D. 25 June, 1841, Gr. Comp.

In 1814 he was presented to the Rectory of Spofforth, near Wetherby, in the county of York, by his relative Colonel Wyndham, a living of £1,600 a year, which he held up to his death.

Being a Whig, and a supporter of Lord Melbourne's Government, he was appointed by the Crown to the Wardenship of Christ's College, Manchester, on the death of Dr. Calvert, and

was installed, his proxy being Canon Wray, on the 10 July, 1840. (*Chapter Reg.*) In 1841 he was elected a trustee of Bury Grammar School. Owing to some broad or liberal statements in the first sermon he preached at Manchester the Unitarians claimed him as an adherent of their views, which led "the Dean," as he styled himself, to vindicate his orthodoxy and to complain that his statements had been misunderstood and perverted. He had been more identified with literature than theology, and was a steady High Churchman of the old school of divines, and one who had no sympathy with the new views which Oxford at that time was propagating, and which were beginning slowly to prevail around him. At the same time he openly refused to fall in with the Evangelical proceedings of Canon Stowell, though he gave his support to the British and Foreign Bible Society. In 1841 he preached the Sermon at the Triennial Visitation of Bishop Sumner in the Collegiate Church, in which he vindicated Arminian theology, and made a feeble attack on what was called Calvinism. His views could scarcely be acceptable to his diocesan, and many of the clergy considered the sermon ill-timed. The Sermon appeared in vol. i. of his collected *Works*.

Dr. Calvert was an active and influential dignitary when in Manchester, throwing himself unreservedly into his work, and labouring with all his might to fulfil his high responsibilities. He was simple and unaffected in his manners, and walked quietly about Manchester, acquainting himself with its people, their interests and wants, inspecting its improvements, promoting its charities, and diffusing, by his presence and acts of unstentious benevolence, happiness and contentment everywhere.

In 1844 he strongly supported and publicly advocated Lord Ashley's Ten Hours Factory Bill, to relieve the industrious workman from undue and oppressive labour. He supported the general education of the people; also the measure for earlier closing of shops and abridging labour in Manchester. In a letter to Canon Wray, dated 16 March, 1844, he said: "for the last four months I have been employed heart, mind, and body" on these three subjects.

His great natural abilities were devoted to the healing of party feuds, and a restless desire to do some good in Manchester enabled him to infuse a large portion of charity and forbearance into the seething community by which he was surrounded. He was surprised to find Manchester the abode of so many literary and scientific men, and he always paid great attention to men of letters however humble their station. Himself an admirable linguist, a poet, botanist, essayist, critic, and general scholar, avoiding polemics and controversies, he was held in high esteem by all literary men. His conversational powers, however, were not remarkable, and, while he maintained that the *pulpit* was the true place for the Clergy, he was himself a dull preacher, without animation or any of the recommendations of a popular orator — except an expressive and benevolent countenance. And yet he was much beloved, and it might with truth be said of him as of the great Cardinal (*Hen. VIII.*, I. iii. 55) —

That Churchman bears a bounteous mind indeed,
A hand as fruitful as the land that feeds us ;
His dews fall every where.

The Chapter of the College and its proceedings having been censured, both in and out of Parliament, in a time of considerable public excitement, the Warden addressed a long and interesting letter to the Visitor, the Bishop of Chester, dated Manchester, 23 February, 1847, in which, in a most unanswerable manner, he vindicated the various members of the body against the mis-statements and ill-will of some of the churchwardens and others, and elicited from the Bishop a reply which all reasonable men regarded as a triumphant confirmation of the Warden's statements.

His industrious and methodical life was now doomed to sink into the inactivity of infirm old age. The closing scene was rapid, and yet he was conscious that his removal from this world was drawing near. He suffered from an affection of the heart, but had arranged to preach the Whitsunday sermon in the Collegiate Church. Increasing weakness induced him to abandon his intention ; and in communicating to Mr. Richson his regret at

being unable to occupy the pulpit on that day, as usual, he stated that his pulse was sometimes as low as 26. The last sermon he preached in the Collegiate Church was on Easter day. His death was very sudden. He had returned to his house No. 11, Hereford Street, London, where he had been for a week or two, from a short drive in company with his daughter, and was in his usually calm and cheerful spirits. Whilst resting himself after the fatigue of the drive, he breathed his last without a single pang or any appearance of suffering, in the presence of his family. This event took place on 28 May, 1847, *aet.* 70. His health failed soon after his appointment to the Wardenship, for in 1845 he had a slight attack of apoplexy whilst in Brazenose Street, Manchester. After this he was a serious, earnest-looking person, venerable, and more aged in appearance than in reality. It was noticed that, like his predecessor Dr. Calvert, he died in Whitsun-week.

The Dean, as he styled himself, was married in 1806 to Letitia Dorothea, second daughter of Joshua 5th Viscount Allen (she *ob.* June, 1878, *aet.* 94) by whom he had issue :

I. Henry William, born in London 7 April, 1807, died at New York 17 May, 1858, *manu propriâ*. He was educated at Eton, afterwards of Cains Coll. Cambr., B.A. 1830. In 1831 he settled in America, and was eight years Greek Professor in a large scholastic establishment. He was originator and editor of the *American Monthly Magazine*, from 1833 to 1835; published in 1835 *The Brothers, a Tale of the Froude*; in 1837 *Oliver Cromwell*; in 1843 *Marmaduke Wyvill, an Historical Romance*, 3 vols., and leaving his professorship devoted himself wholly to authorship. In 1839 he married Sarah, daughter of John Barker of Bangor, Maine, who *ob.* in 1848, leaving a son, William George, born about 1842, and at his father's death in the Royal Military Academy, Woolwich, England. He wrote largely on field sports. He evinced great eccentricities for some time, and on 16 February, 1858, he married 2nd, Adela R. Bridlong of Rhode Island, and his life seemed bright and happy. He was devoted to his wife and only happy in her presence. To the astonishment of him-

self and his friends, only seven weeks after his marriage his wife left him for ever and returned to her parents! Various causes were assigned for her determination — his convivial habits — his eccentricities — mercenary motives — suspicions of her husband's love and other scandals, which led to harsh words, and the bride of seven weeks left her husband's roof. Domestic difficulties increased, and his mental agony was so intense that reason was dethroned, and the unhappy man shot himself through the heart with a pistol. He had written an "Address to the Coroner" on the day he died, which reveals the cause of the unhappy act, and also another letter "to the Press of the United States of America," in which he said, "Of all lives mine has been almost the most unhappy; no counsellor, no friends, no country have been mine for six-and-twenty weary years. I die forgiving every man who has wronged me, asking forgiveness of every man whom I have wronged." (See *New York Herald*, 18 May, 1858.) As an author his name was familiarly known as "Frank Forrester"; he dedicated his work *Marmaduke Wyvell* to his father as *Dean of Manchester*, and says, "he delights humbly to follow those pursuits in which, though he may never hope to emulate the steps of one, who, whether in the pulpit, at the bar, or in the Forum, whether in the abstruse walks of science, or in the easier paths of poesy, has won respect and honour and esteem from his contemporaries, and may aspire to renown from posterity." [In 1882, his miscellaneous writings were collected and published, with a memoir, by David W. Judd, at New York, in two octavo volumes, entitled *Life and Writings of Frank Forester (Henry William Herbert)*.]

2. Frederick Charles, born 25 February, 1819; in the R. N., Governor of the Channel Islands, married 12 September, 1848, Bessie Newenham, youngest daughter of Captain Henry Stuart.

3. Louisa Catherine Georgina, married 1848 Major General Godfrey Charles Mundy, Lieut. Gov. of Jersey, who *ob.* July, 1860, leaving two sons — Herbert and Sydney.

4. Cecilia Augusta Henrietta, married 1856, in America, to Col. A. T. Ferguson of Lemon Hill, Kentucky.

The Warden's will was dated 1845, but he revised and re-dated it 25 January, 1847. He bequeathed to his wife the Hon. Letitia Herbert a life interest in all his property in England and elsewhere (except Canada), and power to select books, pictures, and furniture to the value of £700. His son Henry having been provided for in his father's life time, he devised to his son Frederick, and to his daughters Cecilia and Louisa his estates in Beds. and Hertford under his marriage settlement.

He gave to the Rev. Charles Richson, Clerk in Orders of Manchester Coll. Church, one of his executors, £100. His personality was sworn under £4,000 in the province of Canterbury.

The Warden's published works, which were collected in 1842, bear testimony to the depth and variety of his accomplishments. They are on all subjects, and in all styles. His epic poem *Attila*, 1838, was his largest and most successful performance. It was dedicated to Hallam, the Historian, and is the production of a poet, scholar, and man of taste ; but the poem is too learned and the diction too elaborate and requiring too much knowledge and attention in the reader to become popular. It appears from the poem that the poet's family derive its lineage from Alberon, King of Carnoracum, and his captive Queen, whose adventures are depicted in *Attila* through Charlemagne and Marcomir, and it was observed that these his venerable ancestors might well be proud of a descendant who could render their names immortal in a language and nation that did not exist in their days. (See *Gent. Mag.*, April, 1839; *Edinburgh Review*, vol. lxvi.) Icelandic literature lost in him one of the most successful of its few English cultivators.

On the 4 April, 1821, the Rev. Thomas Cotterall, M.A., incumbent of St. John's Church, Sheffield, and Fellow of St. John's College, Cambridge, addressed a letter to the Hon. and Rev. William Herbert, Rector of Spofforth, in reply to his letter to the Ven. the Archdeacon of York on the subject of the Roman Catholic Claims. (See *Hay's Bk.*, p. 220.)

The rector was no match for the incumbent, whose arguments and reasonings on the subject were unanswerable and unanswered.

Dean Herbert wrote the following, all published in London :

Ossiani Darthula, Græcè redditæ ; Accedunt Miscellanea.
1801. 8vo.

Miscellaneous Poetry, and Select Icelandic Poetry. Translated from the originals with notes. 1806. 2 vols., 8vo.

Select Icelandic Poetry, translated from the originals, with notes ; translations from the German, Danish, &c. ; to which is added *Miscellaneous Poetry*. 1814. 2 vols., 8vo. A second part to each of these works was afterwards added.

Helga, a Poem in seven cantos, with notes and minor poems. 1815. 8vo. Second edition, 1820. 8vo.

Hedin, or the Spectre of the Tomb ; a tale from the Danish History. 1820. 8vo.

Sermons ; by the Hon. William Herbert, Clerc, Rector of Spofforth. London and York, 1820. 8vo. These are four sermons preached at Spofforth and elsewhere in 1817 and 1819.

The Wierd Wanderer of Jutland, a Tragedy ; and *Julia Montalban*, a Tale. 1822. 8vo.

The Guahiba, a Tale. 1822. 8vo.

A Letter to the Chairman of the Committee of the House of Commons on the Game Laws. 1823.

Iris, a Latin Ode. 1826.

Amaryllidaceæ ; preceded by an attempt to arrange the mono-cotyledonous orders, and followed by a treatise on cross-bred vegetables ; and supplement. 1837. 8vo. With plates. [The copy in the Manchester Free Reference Library was coloured by Miss Brockbank, from a copy which is believed to have been coloured by Dean Herbert.]

Attila, King of the Huns, or the Triumph of Christianity ; an Epic Poem. II. *Attila and his Predecessors* : an Historical Treatise. 1838. 8vo.

Sylvæ Recentiores; with Supplement to his Works. 1838 and 1846.

Five Odes, translated from the Greek of Pindar. Printed for the benefit of the Bazaar in aid of the Athenæum at Manchester. 1843. 8vo, pp. 23.

Christian, a Poem; and *Sylva Recentiores*. 1846. 8vo.

Works of the Hon. and Very Rev. William Herbert, Dean of Manchester, &c., excepting those on Botany and Natural History; with additions and corrections by the Author. London : H. G. Bohn, York-street, Covent Garden. 1842. Vol. I. *Horæ Scandiceæ*, or Works relating to Old Scandinavian Literature; *Select Icelandic Poetry*, translated from the originals, with notes, revised with three additional pieces from Sæmund's *Edda*. *Horæ Piericæ*, or Poetry on various subjects. Vol. II. *Horæ Pedestres*, or Prose Works, excepting those on Botany and Natural History.

He edited *Musæ Etonenses*; a selection of Greek and Latin Poetry, by Etonians, 1795. 1817. 2 vols., 8vo.

He was one of the earliest contributors to the *Edinburgh Review*.

[The following communication on Dean Herbert, as a botanist, has been kindly drawn up by Mr. William Brockbank, F.G.S., F.L.S. :

Dean Herbert's fame to a great extent rests upon his botanical work, in which, by patient investigations and wise conclusions, he anticipated by half a century the progress which has been achieved in the hybridization of plants. So far back as 1819 he communicated to the Royal Horticultural Society an essay, founded upon experiments, "On the production of Hybrid vegetables," and thus started the gardening world upon a course of careful intercrossing of vegetables and flowers, which led to the great improvement of garden and farm produce. He foretold the results which would thus be brought about in the improvement of flowers and fruits, particularly of orchids and narcissi ; and he

soon produced examples of his own raising in proof of his conclusions.

In 1821 he published his first treatise on the genus Amaryllis in pamphlet form, so as to be available for binding with vol. xlvi. of the *Botanical Magazine* and vol. vii. of the *Botanical Register*. It was illustrated by two large lithographs crowded with details of plants, drawn by himself. His great work on the Amaryllidaceæ was published in 1837, with forty-eight plates, drawn by himself. They are exquisite examples of drawing, and of marvellous clearness and delicacy, giving careful dissections of every plant, and particularly to illustrate the minute details of their organization.

The preliminary chapter states that having been requested to prepare a new edition of the Treatise of 1821, he had extended the work so as to include the whole of the Amaryllidaceæ. The amount of actual, careful, work embodied in this volume is extraordinary, and it remains to this day the standard work on the subject. Some copies are coloured, and it is believed that this was done by the Dean himself.

Many of Dean Herbert's papers appeared in Edwards's *Botanical Register* under the signature "W. H." and he is frequently cited as an authority both in that series of volumes and in the *Botanical Magazine* of Curtis. There are several papers upon the varieties of the Crocus, illustrated by his own pencil; and in vol. xxix. the editor speaks of him as "the learned Dean of Manchester, by whom these plants have been studied with peculiar care." In the same volume are figured the beautiful hybrid Narcissi raised by Dean Herbert at Spofforth (1843). He had given great attention to the raising of new varieties of Daffodils, and here was the earliest result of his successful labours. It is to him we owe the hundreds of beautiful narcissi which now adorn our gardens, and his method of procedure is clearly shown in this chapter. (Edwards's *Bot. Reg.*, vol. xxix. chap. xxxviii.) He concludes with these remarkable words: "It is desirable to

call the attention of the humblest cultivators, of every labourer indeed, or operative, who has a spot of garden or a ledge at his window, to the infinite variety of narcissi that may thus be raised ; offering him a source of harmless and interesting amusement, and perhaps a little profit and celebrity." He then carefully gives the *modus operandi*.

Our fellow-townsman, Edward Leeds of Longford, Stretford, soon fell under the influence of the Dean's teaching, and in 1850 he produced the first of his fine Daffodils by working upon the methods thus laid down, and now we have nearly one hundred and fifty varieties of the narcissus raised by Mr. Leeds.

Dean Herbert's *History of the Species Crocus* was published in the Journal of the Royal Horticultural Society in 1847.]

APPENDIX.

I.

License to William Birch, M.A., 1552.

(From the original parchment at Peel Park Museum, Salford.)

Edward. **E**dwarde the Syxte by the grace of God kinge of Englande, ffraunce and Jrelande defendor of the faiethe and in erthe | Supreme hedd of the Churche of Englande and Jrelande **T**o all and singuler our officers mynysters and subiectes aswell of | the temporaltie as of the spiritualltie gretinge. **W**here as the people of this our Realme throughe the slacknes of some negligent pastors | and curates hathe ben trayned heretofore in ignorance and supstitution wheareby thay have neglected there bounden dutie towardē god | there prince and others. We therefore of oure godly zeale whiche we be bounde to beare chefly towarde the glory of god and | ptly for th'affection w^{ch} we beare towarde our welbeloved Subiectes to th'intent thay may pfitly lerne and have clrē vnder- | standinge howe to vse them selves towards god towards vs, and towards all men, havinge knowledge bothe of the ler'ing and | godly conversaçon of WILLIAM BYRCHE M^r. of arts and student in Divinite in the Vniuersitie of Cambridge, have autho- | rised the same to preache and declare, vnto our louinge Subiectes, in all places of our Dominions where he shall thincke good | the true and holsome Doctrine of the lyvely worde of god and in consideraçon of the pmisses we will and comande all and | singuler aswell Archebissōpps, Bisshopps, Pastors and curates as also all Justices, maiors, shiriefs, baylyves, constables, and | all other our officers, ministers, and subiectes, of all maner of estates and degres bothe of the clargy and of the

laytie and every | of them not only to pmyt and suffer the saide William frely and quietly wthoute any interup^{cōn} to vse and enioy the libertie | of Prechinge, But also to Dispose them selves to here him wth all humility and followe his Doctrine accordingly, And | further also to have speciall respecte to the apprehen^{cōn} and due punishment of all suche seditious and evill disposed | psones as shall attempt to slander or deface any thinge that shalbe godly and Justely taught and pronounced by hym | as ye tender our pleasure and will awnser to the contrary. Geuen vnder oure Ecclesiasticall seale* at our Manor | of Guldforde the xxth of July in the Sixte yeare of our Raigne.

II.

(Letter from Henry, Earl of Derby, 1578, to the
Justices of Salford.)

The following document, copied from the original in the Chetham Library, was addressed, 21 October, 1578, by Henry, Earl of Derby, to the Justices of Peace in Salford Hundred, in reference to negotiations arising out of the new Charter, granted to the College, 28 July, 1578. The Earl, who had succeeded his father in 1573, was then frequently residing at Aldport Lodge.

HENRY.

After my very heartie comendacons. I heare a very good moc'one hath bene mayde for a contribucon of the Lease lately graunted of the Colledge of Manchester by the late Warden [Herle], And ffor establishinge of the same colledge wh^rby yo^r good meanes shallbe gretely furthered I have thoughte good to desier yowe in eu'y of yo^r seu'ral devysons to take paynes to vnderstand the benevolence and goodwill of the gent. and others the Inhabitants there to this soo godly purpose, And therof to certefie me wth such spedē as yowe maye, ffor that as I am geven to understand the matter requireth haste, And soe nothing doubt^{ing} of yr forwardness herein with desire of yo^r healthes.

21 Oct., 1578.

* The seal is lost.

Too my very Loveinge ffrends Sr Edmunde Trafforde Sr Johne Ratcliffe Kt. Ric. Holland Edmund Assheton Robt. Workesly Robart Barton Ralf Assheton ffranc's Houlte Edmunde Hopwood esquires and to the reste of the Justices of peace wthin the hundred of Salforde.

III.

(From the Report of Archbishop Neyle, 1633, in the State Papers, Dom. Charles I. vol. 259, No. 78.)

Your Ma'ties Collegiate Church at Manchester, where the Warden and Fellows p'tend an exempc'on from all Episcopall and Archiepiscopall Jurisdiction and subjection to Canons, was found to be altogether out of order, where there is neither Singing men, nor Quiristers, nor Organ fitt to be used. The Warden and fellows altogether out of order, scarcely coming to prayers, but never are (when they come) in Collegiate-Quire habit of Surplesse and hoods, but all the service layd upon two poore chaplens. But upon better considerac'on all of them (save one Mr. Bourne) reformed themselves, came to y^e prayers in their habits and read the service w'ch (they say) had not before ben seene. And Mr. Bourne himself was contented to read prayers w'thout a surplisse, saying he refused not as opposing order, but that he was ashamed now to putt on ye Surplisse w'ch in 30 yeares before of his beinge Fellow there he hath not done. The rest have promised reformac'on for ye time to come. And Bourne stands suspended.

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ERRATA.

Page 43, head-line, for "1546" read "1506."
 „ 53, „ for "1598" read "1528."
 „ 88, line 3, for "hand" read "haud"; for "quam" read "quum."
 „ 94, „ 1 of note, for "Yate" read "Yale."
 „ 132, last line, for "dignitata" read "dignitate."
 „ 142, line 27, for "rubics" read "rubrics."
 „ 145, „ 21, for "only" read "surviving."
 „ 168, „ 10, for "Feoffes" read "Feoffees."
 „ 176, „ 10, for "Oxford" read "Orford."
 „ 184, paragraph 2, for "Calvert" read "Herbert."
 „ 190, line 6, for "Sylva" read "Sylvæ."

The Forty-first Report

(1st NEW SERIES)

OF THE

COUNCIL OF THE CHETHAM SOCIETY,

Read at the Annual Meeting, held by permission of the Feoffees, in the Audit Room of Chetham's Hospital, on Thursday, the 3rd day of April, 1884, by adjournment from the 1st of March.

SINCE the last Annual Meeting the Society has to lament the severe loss it has sustained in the death of its late respected President, Mr. JAMES CROSSLEY, who was so much bound up with the Society that in his later years he used to say that it kept him alive. He was one of the chief movers in the formation of the Society in 1843; it was he who drew up the first prospectus; and the first list of works proposed for publication was largely made up of articles based on selections from his own choice and varied literary stores, though it is to be regretted that he put so few of them through the press. Of the original Council there now only remains Mr. James Heywood, F.R.S. On the death of the first President, Dr. Edward Holme, in November, 1847, Mr. Crossley was elected in his place, and he therefore held the position for 36 years. In his administration of the Society he showed much business tact; and his literary skill and taste were apparent in nearly all the publications. His wide and multifarious reading is evidenced by the annotations with which he enriched many of the volumes, particularly Byrom's *Remains*; and the same extent of range appears in the somewhat small group of volumes which he edited. In 1845 he completed *Potts's Witchcraft Case* (vol. vi.); in 1848 and 1852, *Dr. Worthington's Diary* (vols. xiii. and xxvi.); in 1851, the *Tracts of Dr. Dee* (vol. xxiv.); and in 1869, *Heywood's Poems* (vol. lxxvi.) The most widely known of these works were *Potts's Witchcraft* and *Worthington's Diary*. The first evinced an extraordinary familiarity with writers on Demonology, and the second has been characterised by Professor Masson as "one of the best edited works known to me, the foot-notes being very nuggets of biographical lore."

The Council rejoice to be able to report that, with the exception of *Dr. Worthington's Diary*, and the two volumes of the *Index*, they are now nearly abreast of their work, two volumes of the old series being almost ready — the *Earl of Lincoln's Comptopus* and the *Church Inventories* — and three of the new series now being placed in the members' hands.

Volumes I. and II. of the New Series consist of *Memoirs of the Vicars of Rochdale*, from vol. 36 of Canon Raines's *Lancashire MSS.*, edited by Mr. H. H. HOWORTH. Mr. Howorth, who has performed the task with care and diligence, has prefixed some observations on the early history of the vicarage, based upon an examination of the charters of Whalley Abbey relating thereto ; and he has also incorporated into the work many details derived from the later researches of Canon Raines, as found in other volumes of the *MSS.* A careful index has been added. The vicars of Rochdale represented different schools of churchmanship, and were men of diverse character. They were placed in charge of a parish formerly remarkable for its uncouth manners and rough wit ; and the narrative of the intercourse of parson and people makes a very entertaining record. At the request of the Council, Mr. Howorth has undertaken to collect and edit, from the same valuable of *Lancashire MSS.*, the scattered notices of the chapelries of Rochdale for future publication.

Volume III., *Wills and Inventories*, edited by Mr. J. P. EARWAKER, forms a valuable collection of testamentary evidence, which, like the former set of three volumes (Old Series, vols. 33, 51, 54), will be helpful to the historian, the genealogist, and the topographer. These Wills are taken from the transcripts of the late Rev. J. G. Piccope, a former member of the Council, who was a most accurate investigator into family history. His *MSS.*, extending to 21 volumes, now, by the kindness of the late Capt. Bennett, in the Chetham Library, exhibit the patience and enthusiasm with which he pursued a delightful quest in all parts of the two counties. The present volume contains instances of Wills extending from A.D. 1477 to 1746, and they relate to persons from the yeoman class to the gentry and dignified clergy. The will of John Reddish, Esq., 1569, a native of Reddish, enumerates with minuteness the fields and other spots in that neighbourhood. The will of Edward Tildesley of Morleys, Esq., 1586, is remarkable for its length and the family history which it reveals. Noticeable, too, are the wills of Robert Rogers, 1580, Archdeacon of Chester, who was a Cheshire antiquary ; of John Tiltsley, 1684, the ejected minister of Deane, near Bolton, and the founder, with Heyricke and Hollinworth, of Presbyterianism in South Lancashire ; and of Dr. Sherlock, of Winwick, 1689, the pious author of *The Practical Christian*. The testament of Renald Tetlow of Rainford, 1744, is full of literary bequests, for he owned a ponderous collection of 17th century divinity, which he distributed among his friends, or for church libraries. Like Richard of Bury, Tetlow knew the positions on his shelves of all his books, and urged his heirs or friends to treat certain volumes with reverence. The will of John Hurleston, who died 1573, supplies a new Archdeacon of Richmond to the imperfect list of *Le Neve* (ed. Hardy, iii. 267), this addition shortening the too extended period assigned by that authority to Christopher Goodman. Mr. Earwaker has edited the volume with due care, and supplied an excellent index.

The Council have felt the great importance of adding to the number of editors, and of seeking outside the Society for gentlemen willing and competent to assist them. They have much satisfaction in announcing that Mr. THOMAS G. LAW, the principal librarian of the Signet Library (who has edited John Craig's *Catechism*, Edinburgh, 1581, and is now preparing for the Delegates of the University Press, Oxford, Archbishop Hamilton's *Catechism*), has undertaken to prepare for the Society the *Catechisme of Christian Doctrine necessarie for ignorant people*, of Laurence Vaux, the recusant warden of the Collegiate Church of Manchester in the reign of Elizabeth, with an Introductory Memoir of the author, who was a native of Blackrod. The *Catechisme* is an exceedingly scarce book, and possesses much historical and theological interest, as illustrating the points specially insisted on by the Roman Catholic Clergy in the latter part of the 16th century. Mr. Law's extensive knowledge on this subject, evidenced by his recent article in the *Edinburgh Review* upon Cardinal Allen, leads the Council to the belief that in his edition of Vaux's *Catechisme* a book of no ordinary interest will be given to the Society.

The Rev. J. H. STANNING, M.A., Vicar of Leigh, an antiquary who has recently done good service, and given evidence as well of his ability as of his care and accuracy in his handsome reprint of the Registers of Leigh, has also promised to edit a book on the Lancashire Chancries, based on the "Ministers' Accounts."

The subject of the publication of the *Coucher-book or Chartulary of the Cistercian Abbey of St. Mary of Furness*, founded by Stephen of Blois, has several times in past years been discussed in the Society, which has already included in its series the important *Coucher-book of Whalley*. The Council are pleased to announce that his Grace the DUKE OF DEVONSHIRE, who is one of the original members of the Society, is favourably entertaining the request of the Council to bear the preliminary expenses of transcribing and editing this Coucher-book. The first portion of the *MS.* is a handsome volume, measuring 16 in. by 10 $\frac{1}{2}$ in., and it once contained 293 folios. It was executed A.D. 1412, by John Stell, one of the monks, under the direction of William de Dalton, the 28th Abbot. It is written in square letters in double columns, with rich illuminated initials containing coats of arms, portraits, &c. The scribe says that he performed his task "sine penna cujusquam volucris," for, after the manner of an Eastern Patriarch, he used a silver pen. This register presents a complete view of the evidences of the estates of the Monastery in Furness proper; it includes royal grants, papal bulls, and private benefactions. Its history may be pretty clearly traced. On the seizure of the Abbey in 1537, two chartularies and other muniments, trussed up in three packs, were dispatched to Cromwell in London on the backs of three mules, and 35s. 4d. was expended for their conveyance. Three years later the Abbey lands were annexed to the Duchy of Lan-

caster; and the Coucher-books were then kept in the office of the Duchy, Gray's Inn, and afterwards Lancaster Place, Strand. They were consulted by Leland, Camden (*Brit.*, ed. 1594, p. 588), Sampson Erdeswick (*Harl. MS.*, 5019), and Robert Creswell, Somerset herald (*MSS.* 294, 5855); and there, too, Roger Dodsworth made his transcripts and abstracts, including the copies of the Charters afterwards printed in his *Monasticon Anglicanum*, 1655 (vol. i. pp. 704, seq.). When West compiled his *Antiqq. of Furness*, 1774, he did not, or could not, consult the register of Furness proper, but contented himself with the charters printed in the *Monasticon*, or with the abstracts from the originals in Dodsworth's *MSS.* Of modern writers, the historian of Whalley was the first to recognize the high value of the *MS.*, and he obtained access to it when writing his *History of Richmondshire*, 1823; but, less accurate than Dodsworth, he made by the way a clumsy transcript of Richard Esk's preliminary verses (vol. ii. p. 377 seq.). Finally, Mr. Beck, in the limited impression of his *Annales Furnesienses*, 1844, turned it to a very important use in that costly work. He also printed its table of contents, and anticipated that the time was not far distant when the press would perpetuate its existence by reduplication of copies. With all the other inestimable archives of the Duchy office, the *MS.* was, in 1868, presented by Her Majesty the Queen, as Duchess of Lancaster, to the National Record Office in Fetter Lane (*30th Rept. Dep. Keeper Pub. Records*, App. p. 4). Esk distinctly styled this *MS.* "pars prima Registri."

The second part, which deals with the estates of the Abbey in Yorkshire, the Isle of Man, and elsewhere, was with its fellow-volume in the time of Roger Dodsworth, whose "notes" in his *MS.* cxviii. (fo. 107) are said to be "out of two registers of the house of Furness in the office of the Duchy," and whose further notes in *MS.* cxlv. (fo. 88; and cf. xxxix. fo. 38) include "Latin lines from the second couacher of Furness Abbey at the Duchy Office, relating to the composition of the book." Mr. Thomas Hardy, in the *36th Rept. Dep. Keeper Pub. Records*, p. 161, mentioned the belief that prevailed that this second register was once in the Duchy Office, adding that at no time apparently since 1752, and certainly not within living memory, had any such second volume existed there. When it left its proper depository the volume seems to have found its way into the library formed by the Marquis of Donegal, afterwards Duke of Hamilton. Mr. Beck was in quest of it, but never saw it; he says it was "once" in the Hamilton Library, "but its present repository has not been discovered." It was nevertheless in that collection; and it was described by William Clarke, 1819, in his *Repertorium Bibliographicum* (p. 263). In 1869 it was calendared by Mr. Stuart in his report on the Duke of Hamilton's papers at Hamilton Palace (*Hist. MSS. Commission*, 1st Rept., App., p. 114); and it had a place in the Hamilton Catalogue, prepared by Mr. Bohn in 1882, who described it as a volume beautifully written on vellum with 68 emblazoned coats of arms, and with a poem

of 16 lines which termed the register the second part. He added that one line made this curious assertion with regard to its penmanship: "Hunc John Stell digitis monachus sine penna ;" but a word or two of the next verse are wanting to complete the sentence and explain that it was not a quill from a bird. The *MS.* left the country in October, 1882, and is now in possession of the Prussian government, which purchased the collection for £82,000. The Council of this Society hope ultimately to obtain a transcript of the *MS.*, with the view of completing the publication. Of the charters recorded in the registers 279 are in the Duchy office ; and they were calendared by Mr. Hardy in the Report already alluded to (pp. 161-192 ; and cf. 35th *Rept.*, pp. 36-7), and so arranged with the view of bringing together materials for a history of the Abbey. The two registers are the only known relics of the monastic library of Furness, all the compotuses and other volumes relating to the internal economy of the Abbey having been lost.

Mr. AXON has made considerable progress with the Index to vols. xxxi.-xciv., which will be ready for press soon after the issue of the concluding part of *Worthington's Diary*. With respect to the latter volume, Miss CLOUGH, Mr. Crossley's niece, is collecting the necessary papers and books from her uncle's library, and has kindly promised to arrange the *MSS.* for the press. The Diary has already reached the month of October, 1667, and as the Doctor died in 1671, the unpublished portion is not of large extent. It is anticipated that the members will not have to wait long for this book.

It is with the greatest satisfaction that the Council announce that the Rev. CANON STUBBS, D.D., the Bishop-elect of Chester, has joined the Society, and has consented to accept the office of Vice-President. The presence of so distinguished an historian and theologian on the Council will be welcomed by everyone who has the interest of the Society at heart.

The Council regret the loss by death of some of the old members. New members, including some libraries, have taken their places. With respect to the books in stock, the Council are prepared to supply sets freely to public libraries, as far as the stock will allow, on condition that the libraries subscribe to the new series. There is a continuous demand for the volumes, and many copies have been sold to members.

The issues for 1883-4 will be :—

Vol. IV.—*An Account of the Old Church and School Libraries of the county of Lancashire*, with Bibliographical and other Illustrations.
By the Worshipful R. C. CHRISTIE, M.A.

Vol. V.—*The Statutes of Chester Cathedral*, 4 June, 1554, with Historical and Illustrative Notes. By the Very Rev. Dr. HOWSON, Dean of Chester.

Vol. VI.—*The Catechisme, or a Christian Doctrine necessary for Children and ignorant people,* of Lawrence Vaux, sometime Warden of the Collegiate Church, Manchester. By T. G. LAW, Esq., Signet Library, Edinburgh.

The following are the new works suggested for future years :—

The Coucher Book or Chartulary of Furness Abbey. Part I. The Furness domains. Part II. The Yorkshire and other domains.

A History of Poulton-le-Fylde and Bispham. By LIEUT.-COL. FISHWICK, F.S.A.

Chetham Miscellanies. Vol. I. New Series.

The Rectors and Wardens of Manchester. By the late Rev. F. R. Raines, M.A. Edited by J. E. BAILEY, Esq., F.S.A.

History of the Chapelries of Rochdale. From the Raines MSS. Part I. By H. H. HOWORTH, Esq., F.S.A.

The Ministers' Accounts of the Lancashire Chantries. By Rev. J. H. STANNING, M.A.

An account of the Old Church and School Libraries of Cheshire, with bibliographical and other illustrations.

The Common-Place Book of John Byrom, including his Journal and Letters, for the years 1730-1731. By J. E. BAILEY, Esq., F.S.A.

The Accounts of the Constables of Manchester, 1613-47, and 1742-80.

A Selection from Canon Raines's Literary and Antiquarian Correspondence.

Dr. *The Treasurer in Account with the Chetham Society for the year ending February 29th, 1884.* Cr.

	£ s. d.	1883.		£ s. d.
By Subscriptions	173 0 0		Paper for Mr. Axon, on	
" Books sold to Members	28 3 10		General Index £1 17 0	
" Consol dividends.....	7 6 10		Do. do. 0 6 2	
" Bank interest	17 3 0			2 3 2
			Minute book for Secretary	0 3 6
			Apl. 5. Mr. Earwaker for Transcripts of Wills	7 10 0
Balance from March 1, 1883	732 6 6		May 29. Mr. Axon on account of Index.....	30 0 0
			July 10. Guardian Fire Office for Insurance...	1 17 6
			Oct. 26. Mr. T. A. Morton. Index of Col-	
			lectanea	10 0 0
			Nov. 27. C. Simms & Co., Vol. 3,	
			" Collectanea Anglo-	
			Poetica," & Index. £122 18 9	
Carriage of books, post-				
age, advertising annual				
meeting, stationery,&c. 6 9 1				
		£129 7 10		
<i>Less</i> paid on account				
March 21, 1882 ... 50 0 0		79 7 10		
Balance in the Bank, February 29, 1884. 826 18 2		131 2 0		
<u>£958 0 2</u>		<u>£958 0 2</u>		

Audited 7 December, 1885,

HENRY M. ORMEROD,
R. F. AINSWORTH, M.D.
THOS. SOWLER,

J. JOSEPH JORDAN,
Treasurer.

The Forty-second Report

(2nd NEW SERIES)

OF THE

COUNCIL OF THE CHETHAM SOCIETY,

Read at the Annual Meeting, held, by permission of the Feoffees, in the Audit Room of Chetham's Hospital, on Thursday, the 30th day of April, 1885, by adjournment from the 1st of March.

SINCE the last Annual Meeting two complete volumes have been placed in the hands of the members, viz., No. CXII. (Old Series); and No. IV. (New Series); with a supplement to (Vol. XLIV. (Old Series).

Vol. CXII. is *Two "Compoti" of the Lancashire and Cheshire Manors of Henry de Lacy, Earl of Lincoln, A.D. 1296 and 1305*, transcribed and translated by the Rev. P. A. LYONS, B.A. These valuable documents are the Stewards' accounts of estates of the Earl of Lincoln, Lord of the Honor of Clitheroe and Baron of Halton Castle. "They present an instructive picture of country life on the uplands of Lancashire in feudal times, and indicate with minuteness the sources from which a great Baron condescended to take revenue. The amounts derived from markets, fairs, agistments or leys, fisheries, and the *merchants* of women, are set down no less than old brushwood, penny rents, and the goods of dead villeins. The particulars of rents, produce, wages and materials, supply valuable *data* for this part of the kingdom in the era preceding the Black Death."

The Supplementary part is the *Index to the Private Journal and Literary Remains of John Byrom* (to be placed at the end of volume XLIV.). The four volumes devoted to John Byrom (vols. 32, 34, 40 and 44) have always been in request, and are now perhaps, after vol. 1,

the scarcest of the series. Covering the years 1707-63, and dealing to a great extent with the literary and scientific society of the time, these *Remains* incidentally introduce many of the prominent personages of that era ; and apart from the personality of Byrom himself, they will always have value as presenting entertaining pictures of the time. The existing Indexes in vols. 40 and 44, were drawn up for mere editorial guidance as to the notes ; but the Index now issued (prepared several years ago though never circulated) will render the general contents of the volumes more available and bring them into wider use as books of reference.

The Council regret that it has not been found practicable to issue the second part of the *Inventories of Church Goods* before the Annual Meeting. The Secretary has laid aside all other literary work for a time with a view of devoting his leisure to the completion of the work, which it is hoped will be in the hands of the members very shortly.

Considerable progress has been made with the Indexing of the volumes of the Old Series which are wanting Indexes. Separate Indexes to all the volumes have been completed, and the printing of them is already far advanced. These will be issued to the members in the course of a few months, and should be placed in the volumes to which they relate. The *General Index* to vols. 31-112 has been prepared as far as possible ; the separate entries being all written out upon slips, ready to be incorporated into a general whole, upon the plan of the former *Index* to vols. 1-30, so soon as the Old Series is completed.

With regard to *Worthington's Diary and Correspondence*, it was stated in the last Report that Miss CLOUGH, Mr. Crossley's niece, was collecting the necessary papers and books, from her uncle's library, and had promised to arrange the manuscripts for the press. Miss Clough's death has prevented this plan from being carried out, and after careful enquiry, the Council cannot discover any trace among Mr. Crossley's or Miss Clough's papers, either of the transcript of the unprinted portion of the Diary and Correspondence, or of any collections or manuscripts made or acquired by Mr. Crossley with a view to the completion of the work. The PRESIDENT has, therefore, carefully examined Baker's transcript of the Diary and Correspondence in *Harl. MSS.*, 7045, pp. 71-228, and finds that the portion which has been printed extends to p. 166 of that manuscript, leaving pp. 167-288 yet to print. Of this unpublished portion, he has, with the sanction of the Council, caused a transcript to be made, which he calculates will fill a printed volume of about 100 pages, a much larger portion than it had been believed remained unprinted. It is made up chiefly of Worthington's correspondence with Dr. Henry More, Bishop Frewen, Dr. Ingelo, Archbishop Sheldon, Dr. Whichcote, and others, and is of less literary interest than the correspondence with Hartlib and others, edited by Mr.

Crossley, being largely made up of letters shewing the Doctor's anxiety to be preferred to a benefice, both more healthy and more lucrative than Ingoldsby, and, if possible, to be allowed to end his days in his own county of Lancashire or in Cheshire. With a view to the speedy publication of this long-delayed work, the want of which is hindering the completion of the Old Series and the *General Index*, the President proposes, with the approval of the Council, to publish the transcript as it stands, without notes, but with some additional matter from the manuscripts in the University Library, Cambridge, relating to the earlier portion of Worthington's life, which seem to have escaped the notice of Mr. Crossley. To have attempted to annotate the Correspondence upon the admirable lines upon which Mr. Crossley worked, though it would have been very agreeable to the President, would yet necessarily have caused a considerable further delay in the appearance of the volume.

The first volume of the New Series for the years 1883-4, is *A Catechisme or Christian Doctrine, by Laurence Vaux, B.D., sometime Warden of the Collegiate Church, Manchester.* Reprinted from an edition of 1583, with an introductory memoir of the author by Mr. Thomas Graves Law, librarian of the Signet Library, Edinburgh. The 1583 edition is on good grounds said to have been one actually intended for the use of Vaux's neighbours in and around Manchester. The editor characterises the Catechism as a thoroughly orthodox, honest, and plain-spoken exposition of Roman Catholic doctrine. From slender *data* Mr. Law, for the first time, has drawn up a singularly complete account of the life and character of one of the most conscientious of the Manchester Wardens, and of his relation to the Roman Catholic mission in England. The documents given by the editor in the Appendix (the originals of which are now in the Chetham Library) are very valuable as bearing upon the history of the muniments of the College, and of the massive silver plate once used in the services of the Church. With regard to the latter, the Commissioners under Henry VIII's Chantry Act of 1545-6, as shewn in the *Lancashire Chantries*, seized 124 oz. of the sacred silver utensils, and these articles were left for the use of the parish under an engagement that they should be forthcoming when demanded. Two years later the same property was inventoried by Edward VI's Chantry Commissioners, who, returning the weight at 126 oz., collected the same and sent it to York Mint in Feb., 1551-2. Seven months later upon a visit from other Commissioners there only remained, above what was found before, two small laten candlesticks, and two chalices (one parcel-gilt), as described in the *Church Goods*, part I. Part II of that work sets forth that Queen Mary, three months after her accession in 1553, restored to the Lancashire churches all the property collected therefrom by her brother. Now Vaux, at the close of Mary's reign in

1558, carried off from the church plate weighing 370 oz., including therefore about 240 oz. which was the peculiar property of the parishioners, and lay beyond the reach of Acts of Parliament directed against the property of the Chanceries only. Warden Herle in 1574 valued this plate and the ornaments at 500 marks, "which plate," he adds, "is the Queen's Majesty's." Vaux deposited it at Standish Hall and at St. Martin's Monastery, Louvain, with the intention of restoring it to the College *quando ad Catholicam fidem restitutum erit*. It is noticeable that of the twelve sacerdotal vestments taken away by Vaux on the same occasion, two were embroidered with the words *Pray for the soul of Hugh Oldham*, being memorials of the munificent encourager of literature and the founder of Manchester School,—"Pyrgo, tot Priami natorum regia nutrix."

The second volume for the same year, 1883-4, will be *The Old Church and School Libraries of Lancashire*, by Mr. R. C. CHRISTIE, President of the Chetham Society. The greater part of the volume is already printed, and it may be expected to be in the hands of the members within a few weeks.

The third issue will be *The Rectors and Wardens of Manchester*, by the late Rev. Canon RAINES, Vice-President of the Society.

The volumes in progress for the year 1884-5 are: VII. and VIII.—*The Histories of the Parishes of Poulton-le-Fylde and Bispham*, by Lieut.-Col. FISHWICK, F.S.A.; IX.—A volume of Miscellanies, or Part I. of *The Coucer Book of Furness Abbey*. The MS. of VII. and VIII. is now at the printers, and will at once be proceeded with.

Coucer Book of Furness Abbey. It was announced in the last Report that His Grace the DUKE OF DEVONSHIRE had favourably entertained the request of the Council to bear the preliminary expenses of transcribing and editing this old record of North Lancashire. The Council have now the pleasure of stating that His Grace has not only acceded to that request, but he has further generously undertaken to be at the charge of printing the work. His Grace's liberality will thus place before the members two most important and interesting volumes, and it will also, by relieving the funds of the Society, enable the Council to cause transcripts to be made of several important documents which the cost of transcribing has hitherto prevented from being available for publication. The work of transcribing the MS. *Coucer* in the Record Office was placed in the hands of WILLIAM BROWN, Esq., of Arncliffe, Hon. Sec. of the North Riding Record Society, an able palaeographer, who has made an accurate copy, filling three quarto books. After due consideration on the part of the Council, and with the approval of the Duke of Devonshire, the editing has been entrusted to the Rev. J. C. ATKINSON, M.A., whose qualification for dealing with such a work is amply evidenced by his edition of the *Whitby Chartulary*, published by the Surtees Society, as well as other works.

As regards subsequent volumes, the Council are pleased to announce that the Hon. and Rev. G. T. O. BRIDGEMAN, M.A., Hon. Canon of Chester, has consented to edit a volume on the Rectors of Wigan. This important Rectory has been held by several persons of great eminence. The list of Rectors includes Thomas Linacre, M.D., one of the restorers of the "new learning" in England; Charles Hotham, instrumental with his brother Duran in introducing the philosophy of Behmen into this country; and Bishop Pearson, author of the *Exposition of the Creed*, the very dust of whose writings Bentley pronounced to be gold.

Another volume which it is proposed to add to the series is the *Cheshire Armory* of the Rev. J. Watson, M.A., F.S.A. (Rector successively of Halifax and Stockport, and author of the *History of the Ancient Earls of Warren and Surrey*, and the *History of the Parish of Halifax*), from the original *MS.* in Mr. Richard Wood's possession. During his residence at Stockport, Mr. Watson, who was an accurate and accomplished antiquary, had exceptional facilities for examining the muniments of the old Cheshire families, and in this volume he has described the seals on the same in heraldic terms, with careful annotations, and brought together a body of information that could not without extreme difficulty be collected at the present time. The *MS.* is most carefully written, and it is arranged under families in alphabetic order. It will be a welcome addition to the heraldic volumes in our Series.

The Hon. E. F. KENYON has commenced an examination of the correspondence and family papers of his ancestors of Park-head and Kenyon-Peele, from the end of the seventeenth century; and the Council have reason to hope that Mr. Kenyon may be able from this source to offer an entertaining volume to the Society. Mr. Kenyon desires the help of his fellow-members in prosecuting a search after the Lancashire *MSS.* of George Kenyon (son of Roger Kenyon and Alice, the heiress of the Rigbys of Peele), a respectable antiquary, Clerk of the Peace, and Vice-Chancellor of the County Palatine of Lancaster, whose collections, now gone astray, were of great service to Gregson, author of the *Fragments*, to Holland Watson of Congleton, and to others.

The proposed works for future years are here tabulated as usual :—

The Coucer Book or Chartulary of Furness Abbey. Part I. The Furness domains. Edited by the Rev. J. C. ATKINSON, M.A. Part II. The Yorkshire and other domains.

The Cheshire Armory, by the Rev. J. WATSON, M.A., F.S.A.

The Rectors of Wigan, Lancashire. Edited by the Hon. and Rev. G. T. O. BRIDGEMAN, M.A., Hon. Canon of Chester.

History of the Chapelries of Rochdale. From the Raines *MSS.* Part I. By H. H. HOWORTH, Esq., F.S.A.

• *The Ministers' Accounts of the Lancashire Chantries.* By Rev. J. H. STANNING, M.A.

The Common-Place Book of John Byrom, including his Journal and Letters, for the years 1730-1731. By J. E. BAILEY, Esq., F.S.A.

The Accounts of the Constables of Manchester, 1613-47, and 1742-80.

A Selection from Canon Raines's Literary and Antiquarian Correspondence.

Dr. The Treasurer in Account with the Chetham Society for the year ending February 28th, 1885. Cr.

	£ s. d.	£ s. d.
By Subscriptions	209 0 0	1884.
" Books sold to Members	15 2 0	April 4. Mr. Robert Langton for Drawing
" Consol dividends.....	7 6 3	and Engraving
" Overpaid — to be returned.....	0 1 0	June 4. Mr. T. N. Morton, Indexing "De
" Bank interest	10 3 6	Lacy Comptoi"
	<hr/>	July 1. Guardian Assurance Company
	241 12 9	" 3. Mr. B. Quaritch, receiving and de-
Balance brought forward from last year..	826 18 2	livering vols. in London
	<hr/>	June 10. C. Simms & Co., Vols. I
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	<hr/>	of Rochdale"
	261 13 9	Vol. 3, new series, "Lan-
	<hr/>	cashire and Cheshire
	Wills"	Wills"
	162 7 3	Carriage of books, postage,
	<hr/>	advertising annual meet-
	7 1 8	ing, stationery, &c.
	<hr/>	144 16 3
	Less paid on account,	
	being the second moiety	
	of £100, reported Feb.	
	28, 1883	50 0 0
	<hr/>	94 16 3
	1885.	
	Feb. 23. C. Simms & Co., on account of Vol.	
	4, new series, "Vaux's Catechism" 120 0 0	657 15 0
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